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## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### AMERICAN SCULPTURE AND SCULPTORS.\*

BY LORADO TAFT.

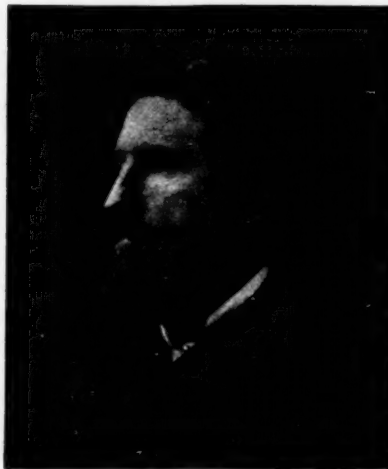
OF THE CHICAGO ART INSTITUTE.

EVER sculpture, venerable among the arts, is subject to the caprices of fashion. The efforts of a little group of excellent artists and their admirers seem destined to make good sculpture fashionable in America. This, too, despite the fact that the "natural man" shows ever an unerring instinct for bad statuary. He may have learned to control himself, but in his heart of hearts he yearns for the Florentine figures of commerce, for frills and buttonholes. Even cultivated critics of painting often reveal an amusing helplessness in the presence of the simpler art, insisting that they "do not understand sculpture." We may congratulate ourselves, then, that good sculpture is becoming *la mode*<sup>1</sup> in this western land—we may learn in time to really like it.

The change wrought in the last twenty-

five years is something wonderful. In those days of a quarter of a century ago, the "Greek Slave" was generally considered the flower of our national art, and not unworthy to be counted among the world's masterpieces. Clark Mills'<sup>2</sup> expensive hobby horses outranked all ancient steeds because they stood upon but two feet. If only the sculptor had possessed the courage and ingenuity to balance one upon a single hoof and thus insure our national preëminence through all time!

W. W. Story, recently deceased, was then heralded as America's leading sculptor, but was greatly surpassed in power by Thomas Ball and J. Q. A. Ward. Randolph Rogers was perhaps engaged at the moment upon the one hundredth replica<sup>3</sup> of his "Blind



AUGUSTUS SAINT GAUDENS.

Nydia," and his namesake was turning out his crude but vigorous little groups of patriotic inspiration. These and other men

\* The Notes on the Required Readings in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

of varying talent were doing their best according to their limited light. The "home-made" sculptors were practically untaught; their brethren of the Italianate School were even worse off, because hampered by a tradition foredoomed to quench every spark of originality. Knowing nothing better, they put themselves under the yoke of Thorwaldsen and Canova,<sup>4</sup> producing with less skill than theirs a host of colorless imitations of the Greek. Earnest, capable men of real talent, the weakness of their art lay in the hopeless effort to picture in these times the life and sentiment of twenty-five centuries ago. How slight the appeal in all such work!

Ball's portrait figures are cold, but there is dignity in them, and so recent an exhibit as his great bronze Washington, seen at the Columbian Exposition, gives a notion of the sculptor's lofty ideals.

A name worthy of honor among the great sculptors of to-day is that of the veteran, J. Q. A. Ward. While his work at times may lack the charm of surface manipulation, in which his younger colleagues excel, it always shows a quiet simplicity—an impressiveness of mass—which is the first element in good monumental sculpture. Over-clever men are liable at times to neglect this, but Mr. Ward could not neglect it: it is part



ABRAHAM LINCOLN.  
Bronze Statue, by Augustus Saint Gaudens. Lincoln Park, Chicago.

of his artistic personality. In this he is like the great French animalist, Frémiet<sup>5</sup>—whatever he does is "big," and effective, even at a distance where detail is completely obliterated. Mr. Ward's figures do not sparkle, and they would gain, no doubt, in interest if MacMonnies or Saint Gaudens could touch them here and there, but the sculptural conception and the structural evolution require naught at their hands. One might search long to find a more impressive and virile portrait statue than the Washington on Wall Street. A well known artist told me recently that he considered it not one whit below Saint Gaudens' Lincoln of Chicago. America offers no higher standard of comparison.

"The Pilgrim" shows the same perfect grasp of the subject. Here is no trifling. One questions if the more vivacious technique of the French-trained sculptor would make the figure any better—the handling is in such perfect accord with the stern, inflexible repression which we associate with this manner of man.

Ward's General Thomas has long seemed to me the finest equestrian statue from an



GENERAL THOMAS.  
Bronze Equestrian Statue, by J. Q. A. Ward. Washington, D. C.

American studio, though Henry Kirk young American became imbued with the Brown's Washington in Madison Square is same spirit—the admiration for old Floren-very noble in conception. However, we tine art. Donatello<sup>7</sup> is the saint of the new shall soon see a Logan from New York and a Grant from Enfield, Mass., whose fiery steeds will doubtless contest for the supremacy.

To Augustus Saint Gaudens is cordially conceded the leadership in the "new movement" in American sculpture. So great is his prestige to-day that he might almost be entitled its dictator. In art, as in the political world, this office sometimes becomes a necessity. With us the need was great, and right worthily has this grave, earnest man done his part in guiding the art development of our land. From the apprenticeship of his childhood, his whole life has been consecrated to serious, faithful labor. Where a brilliant trifter would have wrought incalculable harm to public taste, he has always set an example of sobriety—never compromising, but in deed and counsel ever promoting the cause of genuine and worthy art.

Saint Gaudens is of the same brood as those wonderful workers who have made sculpture one of the chief glories of modern France. A

student in Paris almost at the very beginning of this blossoming period, he was much influenced by Paul Dubois.<sup>8</sup> Working side by side with many now famous sculptors, the

same spirit—the admiration for old Floren- tine art. Donatello<sup>7</sup> is the saint of the new cult, this Re-Renaissance, but no one is counted worthy here who merely imitates. It is a service which "maketh free," and its logical outcome is the greatest possible expression of the artist's own individuality in the embodiment of the subject's essential character.

The statue of Farragut was the first of that splendid series which Saint Gaudens has given to the country. Its power was at once recognized by the better artists and writers and, perhaps most fortunately of all, by certain prominent architects, who more than men of any other profession have within their control the making or vitiating of public taste. However, there was no escape from the appeal of this figure; one *must* admire it. How well the old Admiral stands on his swaying deck! How sturdy and keen the type! What a freshness in the modeling of these contrasted textures! The statue was a revelation to our people and marks an epoch in American art.



NATHAN HALE.

By Frederick MacMonnies. City Hall Park, New York.

Now followed the Randall and the much be-cloaked "Deacon Chapin," with numerous medallions and those exquisite low reliefs in which Saint Gaudens has not even a competitor in this country. Decorative



DANIEL C. FRENCH.

figures, too, of a type all his own, ethereal, soft-clad angels and caryatids<sup>s</sup> superb of line, he caressed from the willing clay, turning from one class of work to another with surprising versatility.

In 1887 was unveiled his most triumphant work, the noble Lincoln of Lincoln Park, Chicago. The artists of our land are practically unanimous that this unique creation is the greatest portrait statue in the western continent. Its majestic melancholy is beyond my power to describe. It has affected me and countless more as no other statue ever has. It does not seem like bronze; there is something almost human, or—shall I say?—superhuman about it. One stands before it and feels himself in the very presence of America's greatest soul.

It seems natural to associate with the name of the master that of his favorite and brilliant pupil, Frederick MacMonnies, whose "Columbian Fountain" made him famous throughout our land before he was thirty years of age. When he went to Paris, eleven or twelve years ago, he was already well equipped in both drawing and modeling to profit by all that he saw. His progress

was astonishing to his comrades. Twice he took the first prize of his studio in the *beaux-arts*.<sup>s</sup> His first original figures, a Diana and a little Pan, are charming creations, made familiar by bronze reproductions. The Stranahan statue, of Brooklyn, was his first important order. The figure was destined to an important position, and upon it the artist put his most conscientious work. His was the unusual privilege of modeling the figure from life, and as a portrait and a faithful rendering of the subject MacMonnies still finds in it a satisfaction which his most inspired works of fancy fail to give him. Nothing truer has been done in our day.

While there is a sculptural bigness in the arrangement as a whole, and an unconventional freedom throughout, one is struck above all with the incisive characterization; the personality of the man is the first and last impression. You forget everything else; he is real; he is alive—"C'est bien lui."<sup>10</sup>

I can recall no other portrait figure of our time wherein the sculptor has ventured to introduce the high silk hat. The old gentleman holds it in his right hand; in his left, which is gloved, is his

HENRY WARD BEECHER.  
Bronze Statue, by J. Q. A. Ward. Brooklyn.

J. Q. A. WARD.

sturdy cane, on his arm the overcoat. Nothing could be simpler nor more natural and logical, yet it was left for this young beginner to overcome the difficulties of modern costume by facing them squarely. The result is perfectly satisfactory, and we wonder why others have not thought of it.

Yet, as Mr. Cortissoz has pointed out, the feeling of reality is very strong even in MacMonnies' portraits "at long range"—the

standing proudly and strong, but without the defiance with which a less hero would have posed before the world, and with which a less artist would have disfigured the work. The face is exalted with the emotion of the hour. The lips seem to speak the memorable words, "I only regret that I have but one life to give." Expression and sentiment never were more perfectly in accord. The hero realizes the sacrifice and makes it gladly.



THE ANGEL OF DEATH AND THE YOUNG SCULPTOR.  
By D. C. French. Columbian Exposition.

essentially ideal Nathan Hale and Sir Henry Vane.

The Hale statue is one of our few public sculptures which have not lost in the transition from studio light to their pedestals. It is finer there, in its place, in the post office square of New York City, than in the best of the photographs, beautiful as they are. The artist chose the supreme moment of the patriot's life. He has shown him pinioned, his arms behind him, his ankles bound,

The Sir Henry Vane of the Boston Public Library is a breezy work in which the artist has delightfully embodied the character of the man and the life of those times. The essential nature of the subject, the result of a vast amount of thought and research, is presented so lightly, and seems to have been expressed so easily, that one gives no thought at first to the sincere and hard work underneath it. Art has concealed art—and labor, too—so well. How personal and real and

vivacious he is! No prim old "Deacon Chapin" he; no vengeful Cotton Mather. In the swing of the body, the turn of the head, the easy movement of the arm, indeed in the very trifling import of the gesture—buttoning a glove—there is a subtle expression of character which shows the artist's taste, an unerring power of discrimination between things significant and those which confuse. The undulation and "color" of the flowing draperies, the piquancy and lightness of treatment are all strangely novel qualities to those who know only the unhappy Saint Simeon Stylites<sup>11</sup> of our eastern cities. They are "come down to us from a former generation," these black, brazen worthies of the stovepipe trousers and shiny, hardware coats. May they rapidly cede their perches to works like this from more skillful hands!

I need not tell of the gemlike MacMonnies fountain of the Columbian Exposition. Everybody saw it those ne'er-to-be-forgotten summer nights when it rose transfigured by the kiss of the search light. Its beauty was indescribable, but was no accident. Fifty thousand dollars the sculptor received for his work and fifty thousand dol-

lars he put into it to make it just as perfect as possible.

Last year, with his hysterically happy Bacchante,<sup>12</sup> Mr. MacMonnies again demonstrated that we have one American sculptor who can handle the nude with the best of

Frenchmen. It was a problem of extraordinary difficulty which he set before himself, a dancing, swaying figure, poised upon one foot, laughing literally "all over," and swinging the funniest little monkey of a baby upon her left arm, while the right is raised with a tantalizing bunch of grapes. Only an artist can fully appreciate the vast amount of work involved and the success with which the flexible body is constructed and the soft, pulpy flesh is modeled. It was applauded at once by the great Parisian sculptors, and their approval took the most gratifying form possible—the prompt acquisition of the figure by the state for



THE ALARM.  
Bronze Group, by John J. Boyle. Lincoln Park, Chicago.

the gallery of the Luxembourg. A half dozen of our painters are represented there, but Mr. MacMonnies is the first American sculptor to be thus honored.

Another pupil who reflects great honor upon Saint Gaudens is Philip Martiny. The World's Fair made him known to all as

America's best decorative sculptor. One can hardly conceive of work better adapted to its purpose than those severely architectural figures of "Abundance," the "Seasons," and other symbolic creations of the Agricultural Building. They were suited to all distances: effective in mass and contour from afar, sparkling in the sunlight when viewed near at hand. Impersonally similar in type, often repeating the same gesture, they fulfilled perfectly their mission of agreeably varying the larger surfaces of the building without insisting too much upon personal recognition. In his knowledge and "containment" as well as his manual skill Mr. Martiny proved himself a master of his craft.

The influences surrounding Daniel C. French in his boyhood home were undoubtedly responsible in a great measure for the poetic and spiritual quality in his work. Born in Concord in 1850, his first efforts were encouraged by Miss Louise Alcott, and his first order was given him at a town meeting presided over by Ralph Waldo Emerson. The "Minute Man of Concord" was the result.

Then followed a trip to Europe and a short period of study with Thomas Ball. With the exception of this brief sojourn in Florence, Mr. French is self-trained. The step between the somewhat ascetic John Harvard and the General Cass of Michigan is remarkable. The latter was modeled in Paris in 1887. Mr. French was at this time well grounded in his profession; he knew what he wanted and assimilated the best in the art atmosphere around him. He had not come too early, as many do. He did not stay too long. He is, and ever will be, American to the core.

From that day we have a succession of magnificent achievements. The Gallaudet group at Washington, D. C., is to my mind one of the most poetic portrait monuments in the world. The famous teacher of the deaf and dumb is represented sitting in a chair, with a little girl of eight or ten years beside him. He bends toward her with a sympathetic smile; she, with outstretched hand, shapes a letter of the new language which he has given her. Her eyes look the

gratitude of the little pent-up soul. The artist's conception is as beautiful as a strain of music. The execution of the group is no less perfect. The composition of line and mass is most successful, though unexpected. The sweep of the child's simple dress is happily employed; the straight little arm redeems from overgraceful lines, concentrating attention upon itself and leading thence finally to the wistful, pleading face and to the gentle, reassuring smile of the teacher.

At the World's Fair, surrounded by the indecent extravagances of the Italian carvers and the clever plastic jokes of the Spanish modelers, the relief of "The Angel of Death and the Young Sculptor" rose superb—the expression of the self-respecting master of a noble art. In a way the *motif*<sup>13</sup> of the relief suggested Watts' "Love and Death"; but how much more beautiful this mysterious angel form than the grisly, threatening *something* which presses irresistibly upon the figure of Love in Watts' famous painting! It is, to be sure, only a question of point of view. Mr. French's angel may be looked upon as a friend, even as a benefactress; one of our eloquent ministers has so interpreted it in a suggestive sermon. The manner in which the artist simplified and etherealized the face of the angel was very interesting. One felt firm modeling underneath it all, but a slight blending together of the forms avoided all sharpness and angularity. The overshadowing mass of drapery cut off all direct light and shrouded her face in a misty half-tone. There was a great lesson, too, for any young sculptor in the treatment of those magnificent wings. Their masterly simplicity was emphasized by the proximity in the Art Palace to certain Italian angels with finely combed wings.

Many did not like Mr. French's great figure of the "Republic" at the World's Fair. They wanted something more graceful—more intimate. Few indeed were capable of grasping all that the problem meant to the sculptor. It was not a question of a "pretty" figure. His task to represent something more enduring than the exposition. He realized, too, that his statue was to en-

ter into an architectural scheme. The "Republican" was to be seen from a distance in connection with those buildings; it must be a monument as well as statue. Hence its symmetry and balance. Hence the straight, severe lines of the lower portion of the figure. Its archaic severity was not accidental. The artist studied long on his problem, until the design stood "reduced to its lowest terms," a triumph of artistic achievement. Its long lines and broad masses insisted upon leading the eye up to the arms and head, until they rested upon the "stern, sweet face" of Lowell's dream. No doubt Mr. French could have made her as graceful as a Hebe,<sup>18</sup> as "squirmful" even as Bernini's<sup>19</sup> contorted divinities, but he knew better.

For nearly two years Mr. French has been engaged upon his memorial to John Boyle O'Reilly for Boston. A description would be inadequate and, perhaps, premature, since the sculptor threatens now and then to destroy and "build better" certain portions of his beautiful work. Suffice it to say that those of us who have been permitted to see it feel that in this noble monument Boston is to be graced with another rare treasure.

Mr. French has also been doing an equestrian General Grant, in collaboration with E. C. Potter, the animal sculptor. I believe the group is destined to Fairmount Park, Philadelphia. A sculptor friend who has seen it tells me that it is "the finest yet."

"A sculptor for sculptors" is Olin L. Warner, whose works, all too few, win everywhere the admiration of his confrères. His is a truly individual expression, and a touch so personal that his busts are easily recognized in any exhibition. Their solid, masterly construction is combined with a surface treatment of remarkable refinement. One feels well the bone underneath, yet the surface has no harshness in its mellow, almost low-relief, treatment of light and shadow. There is something almost Greek in the dignity of Mr. Warner's art. He never executes hastily and there is no suggestion of flippancy. Perhaps this explains his lack of popularity with the "crowd."

His figure work we scarcely know at all.

The well modeled little Diana has been seen, indeed, and admired in several exhibitions, and the caryatids of the far-away fountain—in Portland, Oregon—are superbly conceived and executed. The statue of Governor Buckingham I have never had the pleasure of seeing, but my memory of the Garrison in Commonwealth Avenue, Boston, is of a severe and yet vigorous characterization, a splendid result of profound study. After all, however, we know Mr. Warner best through his portrait busts. As I think of certain ones shown in the Sculpture Society's exhibition, last spring, and of the head of Ex-Governor Flower, which I have just seen in Atlanta, their dignity and sculptural quality, their suggestion of the medium, as well as the living strength within them, seem to me to put his portraits among the most admirable of our time.

Did space allow, it would be a pleasure to tell of Herbert Adams, whose exquisite busts of women are among the choice works of our century; of John J. Boyle, whose bronze Indians commemorate so well the "noble red man"; of F. W. Ruckstuhl's refined nudes; of H. H. Kitson and his no less gifted wife; of George Barnard, and John Donoghue, and of many other personal friends, east and west, whose works and promise assure them a high rank in the history of American art.

There is, however, a little group which demands special mention even though my letter exceed the limits. I refer to our animal sculptors.

Edward Kemeys, self-trained, has an intimate knowledge of the wild fauna of the West. He is almost "personally acquainted" with the mountain lion, the bears, and the wild cat. I mean that he seems to understand their very thoughts and inmost natures, and these he delights in interpreting by methods all his own. E. C. Potter and A. P. Proctor likewise contributed to the beautifying of the Columbian Exposition and established themselves at once in public favor. Both have been engaged during the past year upon works of great importance which are destined to increase their fame.

Paul Bartlett, who, like MacMonnies, prefers Paris to his native land, has had the

advantages of a long training both in the *beaux-arts* and at the Jardin des Plantes.<sup>10</sup> He showed us at Jackson Park his mastery of the nude in his strange, weird "Dancing Indian" and his "Bohemian Bear Trainer," but his love for animal life crops out constantly. His "Dying Lion," which I saw this summer at his studio in Passy, is an extraordinary work, a very great conception most ably carried out. It seems to combine the great qualities of various epochs of sculpture in one creation. It is intensely real in its expression of suffering, yet is generalized and handled as no mere copyist could do it.

All in all it will be seen that America has no reason to be ashamed of her sculptors. They are an earnest, intelligent body of men, not mere clever manipulators of the clay. They respect their art and are destined to make it respected by others. If the ideal is not yet prominent in their work, let us not despair. Perhaps the art of a nation needs the same grounding as that of the individual. Let us first get the *real* well learned, that the higher thoughts in their time may be ably and

convincingly expressed. Nothing is more pitiful than the feeble rendering of a noble idea.

The ultimate outlook is very encouraging. Our people have character and intelligence, and while the successes of our artists in foreign arenas prove that skill is not lacking, we have reason to believe that our national culture is making no less remarkable strides. Finally, America offers a wealth of subjects ranging from the picturesque to the sublime. It has a life that is unique. Individuality born of independence is strongly marked. We may boast, too, not only of our freedom, but of an elevation and purity of sentiment in daily life to be found in no other land. These qualities find expression in our poetry and painting, but nowhere more appropriately than in sculpture, the sturdiest and purest of the arts.

"Work, more work, and still more work," is the motto which Saint Gaudens gives his pupils. If our earnest toilers continue to heed it, the next ten years will see a development of sculpture upon this continent which will be a revelation to the world.

## THE CONSTITUTION OF THE UNITED STATES.

BY PROFESSOR JOHN W. BURGESS, LL.D.

OF COLUMBIA COLLEGE.

### PART III.

#### ANALYSIS OF THE CONSTITUTION OF 1787.

**I**T remains for me now to outline the principles of the new constitutional law thus established.

In the first place, the sovereignty of the nation is organized in legal form by it for the amendment of the Constitution itself. Either the Congress, the Legislative Department of the new government, or a general convention of the United States shall initiate such changes, and either the legislatures of the commonwealths or conventions of the people therein shall by approval ratify them. A two-thirds vote is required in the passage of such propositions by Congress, or in the demand of the legislatures of the commonwealths for the general convention; and ratification of them by the legislatures of, or

conventions in, three fourths of the commonwealths is required in order to effect their adoption. The people do not thus exercise their sovereignty directly, but indirectly, through the forms of local organization in part, and, so far as these organizations are directly regarded, accomplish positive results only by extraordinary majorities. These forms, however they may conceal the principle of national popular sovereignty as the law of the Constitution, or confuse the mind in the conception of it, do not change it. They simply make it practically certain that no change can be effected in the organic law rashly or inconsiderately or by a minority of the political people of the United States. They certainly make it possible for a bare majority of the political people of the United States to secure by legal means and methods

a change of the Constitution; and they make it certain that any commonwealth may be bound against its own will, which cannot be done in a system in which the commonwealth or state is sovereign, instead of the nation. They do not, indeed, constitute the best machinery that might have been contrived for the purpose, but they cannot be scientifically comprehended upon any other theory than that of national sovereignty.

In the second place, the new Constitution legalized, not to say created, a realm of immunity for the individual both against the central government and against the local governments, the commonwealths. That is, it recognizes a sphere of liberty for the individual upon which no government is allowed to encroach, and guarantees its defense. This sphere was not so broad in the original Constitution as it has become through the amendments to it, made after the Civil War of 1861-65; but, in the original instrument no government could pass a bill of attainder<sup>1</sup> or an *ex post facto* law,<sup>2</sup> no government could define treason other than the levying of war against the United States, or adhering to their enemies, giving them aid and comfort, no government could make a sentence for treason work corruption of blood or forfeiture of estate except during the life of the person convicted, and no government could suspend the writ of *habeas corpus*,<sup>3</sup> unless the public safety should, in case of invasion or rebellion, require it.

The thirteenth and fourteenth amendments have expanded this sphere of absolute immunity of the individual against governmental power so as to prevent any government from establishing slavery or involuntary servitude, except as a penalty for crime, or from depriving any person of life, liberty, or property without due process of law.

This realm of individual immunity was made still broader than this against the central government in many respects, and against the states in certain other very important respects. For example, criminal processes of the United States government and its powers of taxation, *i. e.*, the chief avenues of governmental approach to individual liberty, were put under many limitations

in behalf of individual immunity; and the states were forbidden to exercise any power over the monetary system or to pass any law impairing the obligation of contracts. Finally, the general principle of the system has been interpreted by the supreme judicial organ to protect the individual against the exercise of any power by the United States government not vested in that government by the Constitution, and against the exercise of any power by the states, which is forbidden to the states by the Constitution of the United States, or which is vested by that Constitution exclusively in the government of the United States.

The protection of this whole domain of individual immunity against both governments in some cases, and against one or the other of them in other cases, is made the special power and prerogative of the Judiciary of the central government, a body whose members are appointed by the president and the Senate, hold office during good behavior, *i. e.*, for life, receive salaries that cannot be diminished during their official terms, and are vested with the power of declaring every act of the states or of the general government null and void which would encroach upon the constitutional immunity of the individual against governmental power.

There is no part of this Constitution so distinctly American as this. There is no part of it which American citizens and the American people should so jealously guard as this. Upon its preservation intact depends the very existence of what we understand by American civil liberty.

There is indeed this danger in such a system, viz., that, feeling secure in our individual liberty under the protection of the Constitution and a non-political Judiciary, we may become careless as to the character of the persons whom we trust with legislative and executive powers. That tendency is certainly perceptible now, and must be met and resisted by elevating the sense of the duties of citizenship. It certainly does not require, however, that we should stake our whole civil liberty upon the wisdom and integrity of legislatures or executives, as our

Anglomaniacs in political science would recommend. That would be to deny the whole significance of American liberty, and to obliterate the most distinctive characteristic of American polity.

In the third place, the system of government provided in the Constitution of 1787 is a federal system, *i. e.*, dual government under a common national sovereignty. The national Constitution of 1787 is not simply the constitution of the general government. It establishes in general principles the whole governmental system, but contains the details, naturally, of the organization and powers of the general government only. It constructs for the general government a legislature consisting of two houses, an executive with a single head, and a judiciary with terms of good behavior. It requires that every commonwealth or state shall have a republican form of government, which shall be guaranteed to it by the United States, *i. e.*, by the general government, the elements of which form must, therefore, be determined by the general government, *i. e.*, primarily by the Legislative Department of that government; and, as the question would be a political matter, the Judiciary would not interfere and the legislative determination would be final as well as primary.

It then enumerates the powers vested in the different departments of the general government, and reserves all the powers not so vested to the commonwealths, unless they be by other clauses denied to the commonwealths or states. That is, the Constitution of 1787, after withdrawing a realm of individual liberty from the powers of both governments in some cases, and of one or the other of them in other cases, enumerates the powers of the general government, and then makes the commonwealths, or states, governments with residuary powers; and that is exactly what the commonwealths or states are in this system. The representation of them as being sovereigns, in a certain sphere, or quasi-sovereigns, or anything else than republican local governments with residuary powers under the Constitution of the United States, is nothing but an abuse

of political terms and a confusion in political logic.

In the fourth place, the distribution of powers made by the Constitution of 1787 proceeds upon the principles of vesting all powers of a distinctly general character in the general government exclusively, reserving all those of a distinctly local character to the commonwealths exclusively, and allowing the concurrent action of both sets of governmental organs within the middle zone between the two classes of powers, with the understanding always that the authority of the general government within this sphere will take the precedence of and, if necessary, expel and exclude that of the respective commonwealths when applied to a given subject, in so far as the regulation of that subject is concerned, upon the principle that the Constitution and the acts of the general government in accordance therewith are the supreme law of the land, according to an express provision of the Constitution itself.

In making this distribution in detail the Constitution sets off to the general government, exclusively, the declaration and the waging of offensive war against foreign countries; the negotiation and conclusions of treaties and alliances with foreign states, and the conducting of diplomatic relations with them; the regulation of foreign commerce; the regulation of commerce between the commonwealths, what is called interstate commerce; the regulation of the postal system, the monetary system, the military system, and the system of naturalization. Of course in those parts of the country where the federal system of government does not prevail, *viz.*, in the territories, the district of the capital city, and places in any commonwealth belonging to the United States and used for the purposes of the general government, the governmental power of the general government is exclusive.

On the other hand, the jurisdiction over such subjects as bankruptcy or insolvency, the standard of weights and measures, patents and copyrights, offenses against international law committed within the country, and taxation is concurrent between the

general government and the commonwealths, under the modification always that, when both governments undertake to regulate the same point of these subjects, the authority of the general government takes the precedence of and, if necessary, expels and excludes that of the commonwealth concerned.

The powers reserved exclusively to the commonwealths are, as I have above indicated, general and residuary, not enumerated, and they are to be arrived at by the negative process of subtracting all the powers vested by the Constitution in the general government, both exclusive and concurrent, and all powers forbidden to the commonwealths, both expressly and impliedly, from all political power, *i. e.*, from sovereignty. The remainder constitutes the realm of authority exclusive to the commonwealths respectively.

Naturally the principle of interpretation which must be employed in determining the question of authority between the two sets of governmental organs is, that what is not denied to the commonwealths, either expressly or impliedly, is granted to them respectively, but what is not granted to the general government, either expressly or impliedly, is denied to it.

The question of highest practical, as well as theoretical, importance attaching to this part of the subject is, as to the body authorized by the Constitution, if any, to interpret its provisions in reference to this distribution of powers between the general government and the commonwealths. The Constitution of 1787 itself does not expressly determine this question. It provides that the Constitution, and the acts of the general government in accordance with it, shall be the supreme law of the land; and it declares that the judicial power of the general government shall extend to all cases in law and equity arising under the Constitution, as well as under the acts of the government. When, then, at the close of the last century the claim was put forward in the notorious Kentucky Resolutions that the legislatures of the states respectively were the bodies to interpret finally the Constitution in reference to the distribution of governmental powers,

and the Kentucky Legislature appealed to the legislatures of the other commonwealths for their opinions upon the subject, most of them, all of them making any reply or advancing any opinion, except that of Virginia, advanced the view that the Constitution of the United States made the Judicial Department of the general government the body for putting the final interpretation upon the Constitution in regard to this subject, as well as to all other subjects. The country seems to have rested in this doctrine until the latter part of the third decade of this century, when Mr. Calhoun developed the argument that, as the courts of the United States were but a department of the general government, to attribute to them the authority of interpreting finally the Constitution in regard to the distribution of powers between the general government and the commonwealths was virtually to make the general government the determiner of its own powers, the result of which would inevitably be indefinite encroachment by it upon the powers of the commonwealths, the piecemeal destruction of the commonwealths.

There was certainly some reason in this argument, but it was greatly strained and the danger to the commonwealths greatly exaggerated. It is true that the United States courts are a department of the general government, but not in the same sense as the Legislature and the Executive. They constitute, as I have shown, by the nature of the tenure, term, and salary of the judges, the unpolitical department of the government. The nature of their functions also is unpolitical. They interpret the law in accordance with the intention of the law-makers, and have no concern with policy. No more independent, impartial, uninterested, and wise body could well be constituted for preventing encroachments from one side or the other in a federal system of government.

Moreover the power to interpret is not the power to add to. It may be so abused as to amount to that in certain cases, and at certain periods, and by certain men, but it is not the same thing, and will not be so exercised generally as to amount to the same thing. It must be vested in some

body, and finally in *one* body. The only matter really left to determine is as to the best body in which it can be lodged; and when we arrive at this conclusion sound jurisprudence as well as sound political science must justify the claim of the court to this high prerogative. At about the same time, however, that Mr. Calhoun advanced his protest against this view, the Supreme Court itself placed a certain limitation upon its own powers in regard to this most important subject. It declared that it could pass upon the constitutionality of an act of Congress, and with equal reasoning an act of a commonwealth, only when the act comes into conflict with a private right, guaranteed by the Constitution, and when the question of its constitutionality comes before the court in the form of a case, and is necessarily involved in the decision of the case. This is undoubtedly sound jurisprudence, for the very words of the Constitution are that the judicial powers of the United States shall extend to all cases in law and equity, etc., and that means that the power must be exercised through the forms of judicial proceedings, instituted by a party who has an interest in the question capable of being so enforced according to the well understood principles of the common law.

But what then about acts of Congress based upon an interpretation of such of its own powers as do not become the foundation of a case in court, purely political acts not involving necessarily private rights guaranteed by the Constitution? If the court will not interfere, it is evident that the primary interpretation put upon its own powers by the Congress in such matters is also the final interpretation, unless the Constitution provides some other body than the court to which an appeal from the congressional interpretation may be taken, and it does not.

The doctrine that the Legislature of the general government has the power to interpret finally the extent of its own powers in regard to any matter whatsoever, and exclude the power of a commonwealth in regard to that matter, was earnestly, and at last desperately, resisted by the whole Calhoun school of statesmen. They contended

that such a principle armed the general government with the power to mutilate and gradually destroy the commonwealths. There was some reason in their contention, but again their reasoning was strained, and the danger of such a power in Congress exaggerated. Again they were told that the power to interpret was not the power to add a new power, and would not be so abused by Congress as to make it amount to that, but it cannot be said that they have ever accepted this view, and they have acquiesced in the practice of the principle only since the appeal to arms which involved the whole question of the powers of the general government in relation to the commonwealths.

It is certainly true that Congress may overstep its powers by the abuse of the prerogative of interpreting finally its own powers in political questions, but its members represent constituencies inhabiting the commonwealths and are themselves resident therein. They are not likely, therefore, to follow consciously and continuously any such line of conduct. If they should, the legislatures of the commonwealths may by two-thirds majority demand a constitutional convention of the United States for the purpose of withdrawing the power wrongfully assumed by Congress.

In the fifth and last place, the Constitution of 1787 changed totally the form of the Confederate government, from the point of view of governmental departments and their relation to each other. While the Confederate government consisted constitutionally only of a congress or legislature, and was, therefore, obliged either to create by statute law organs for the execution of law and the administration of justice, or to depend upon the commonwealth executives and judiciaries for the same, the system of '87 on the other hand, created, by constitutional law, both the Executive and the Judiciary, and made them coördinate with, and, to a large degree, independent of, the Legislature. The distinction between it and the Confederate government in respect to form consists, therefore, not only in the fact that the Confederate government was government by a single body, what we may call consolidated gov-

ernment, while the system of '87 is coördinated departmental government, but in the very important consequence flowing from this fact, that, while the Confederate government was thus necessarily parliamentary government, so far as its powers of administration reached, the general government in the Constitution of '87 is what we may call presidential government, the form in which the execution of the law is the constitutional prerogative of the president, the head of the Executive Department. These differences in form made it possible to confer upon the government created by the Constitution of '87 a great deal more power than the Confederate government possessed, without endangering individual liberty. A consolidated parliamentary system, especially where the parliament or congress or legislature consists of a single body, is one of the most despotic forms of government known to political science. The only practicable way to prevent its abuse of power is to give it little or no power, as in the case of our Confederate system. The real power and advantage of the present presidential system have come to light in the really critical moments of our history. Of course, in dealing with foreign states a strong independent Executive is always indispensable. I do not refer, then, to foreign relations, when I speak of these critical junctures at which the presidential system has been tested. I mean the crises of 1832, 1861, and 1894, when Jackson, Lincoln, and Cleveland asserted the constitutional prerogative of the president to use the whole military power of

the country, if necessary, for the maintenance of the supremacy of United States law and the preservation of United States peace, and actually did so use it in two, if not all, of these cases. There have been times in our political history when we have not sufficiently appreciated the advantages of our coördinate presidential system of government, enabling us as it does to have large individual liberty under strong government, viz., in the periods when Anglomania becomes acute. Just now, I do not think the parliamentary system of Great Britain is so highly esteemed, either in this country or elsewhere in the world, as at some former periods. I think the Englishmen themselves have conceived a much higher respect for the presidential system than they felt before Professor Bryce explained it to them, and very many of them are inclined to agree with Mr. Gladstone in the view that the present Constitution of the United States is the greatest work ever struck off at a given moment from the brain and pen of man.

The lesson which I have undertaken to inculcate in these papers is, in a word, that that Constitution must be studied historically and sociologically more than from the juristic point of view, because it is an historical, sociological, revolutionary product rather than a legal product. It is the basis of our whole American legality, but it is itself founded upon an original sovereign act, whose truthfulness depends only upon its real correspondence with the developments of our history and the conditions of our political sociology.

## SUNDAY READINGS.

BY A. M. FAIRBAIRN, D.D.

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[January 5.]

**H**ITHERTO we have been concerned with the personal religion and ideal of Jesus; yet these implied and reposed on certain great truths. Now we must descend to these truths themselves; it is only through them that we can really

understand the person and work of Christ.

We shall best begin by returning to our fundamental principle, the idea of the divine is the determinative idea. A religion always is as its deity is, or, in other words, a man is made by his thought of God or what stands in its place. There is no surer measure of

a people's progress than its successive conceptions of the Being it worships. The deities of a rude age become little better than the devils of an age more refined. The evil power the savage propitiates, the sage despises or disbelieves. If, therefore, a religion stands rooted in a depraved or narrow notion of God, it can never become or continue to be the religion of a civilized and progressive people. The gods the Homeric Greeks<sup>1</sup> believed in were abhorrent to the pious men of the Socratic schools,<sup>2</sup> to the exalted mind of Xenophanes,<sup>3</sup> to the devout spirit of Plato,<sup>4</sup> and the subtle intellect of Aristotle.<sup>5</sup> Yet their ideas are to us hardly more real than the Homeric. The destiny of Æschylos,<sup>6</sup> inevitable, merciless, moving resistless to punish unconscious as well as conscious sin, is a dread power from which the heart of the world shrinks, a power it could never in its soul worship, but only so soon as it had courage repudiate or deny. The God of Islam,<sup>7</sup> solitary, severe, stern, inducing man to obey by motives that debase, depraving woman, hating the infidel, handing him over to the exterminating sword, is a fit deity for wild Arabs, or fierce Turks, but no god for civilized and free man. Even the God certain ancient Jews conceived, jealous, angry, vengeful, taking pleasure in seeing the little ones of the heathen dashed against the stones, is not a being that, so conceived, can remain the divine sovereign of man. The ultimate and absolute God of man must bear on him the mark of no age, no place, no race, must stand over all like His own heaven, be like it luminous, serene, unsullied, receiving the foul breath of earth only to purify it, its fragrance only to send it back in holy and gentle influences.

And what is the Christian idea? That God is the Father, the Common Father of man, universal, everlasting in His love. He hates no child; misconduct does not create dislike. Love was the end for which He made the world, for which He made every human soul. His glory is to diffuse happiness, to fill up the silent places of the universe with voices that speak out of glad hearts. As a Father He cannot but be Sovereign, for the patriarch is the absolute

king. As Sovereign He cannot but enforce order, for only thus can the end which is love be obtained. But He is first Father, then Sovereign, anxious to assert His authority, not for the sake of the law but to save His child. Because He made man for love He cannot bear man to be lost; rather than see the loss fall on man He will suffer sacrifice. Sacrifice to Him will become joy when it restores the ruined, but loss to man will be absolute, for losing himself he loses all. So the great Father loves man in spite of his sin, in the midst of his guilt, loves that He may save, and even should He fail in saving, He does not cease to love.

[January 12.]

BUT this extraordinary elevation of the idea of God could not stand alone, it affected every region of thought and feeling. The first thing it touched and ennobled was the idea of man. The more divinely men thought of God, the more highly they thought of man. Man must rightly conceive himself to respect himself, and his progress may best be measured by his successive ideas of his own nature. He is to himself, the older he gets, only the more mysterious; his being is a miniature universe, surrounded with all the mysteries of the vaster. We cannot forget that we once were not, that we soon shall not be; great eternity lies behind, an eternity no less great lies before; boundless immensity surrounds us, and we, small, self-conscious, rise like marvelous islets of life out of the immeasurable reaches of eternity, and feel washed by the wide spaces of immensity. Every man who has ever speculated much has stood silent, fearful, before that thought of himself, feeling as if his little, self-conscious being trembled like a solitary point of light in depths of unfathomable darkness. All the great thinkers of antiquity, indeed of all time, have felt the mystery of personal being, and have thought of it as holding within it the secret of the universe. A great teacher, one who lately passed away from us, in one of the many wonderful paragraphs of his most characteristic work has described this humanity of ours as "emerging, like a God-created, fire-breathing

spirit-host, from the inane, hastening stormfully across the astonished earth, and plunging again into the inane. Earth's mountains are leveled and her seas filled up, in our passage; can the earth, which is but dead and a vision, resist spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van. But whence? O heaven, whither? Sense knows not; faith knows not; only that it is through mystery to mystery, from God and to God."

Now, think of the soft transforming light the Christian faith has by its conception of God shed upon the idea of man, and the stern mystery of human life, its source and destiny. Man is son of the Eternal Father, and everlasting son; he is spirit, for God is spirit. The thought he incarnates is ever seeking the thought incarnated in all material being, and working in all historical movements. Man who is thought, finding thought all around him, feels in the midst of these great infinities at home. But the homeliness becomes sweeter and diviner when he knows himself a filial spirit, with God as the paternal. His eternity becomes our eternity; to sense this universe is a dark and insoluble mystery, but to spirit that knows God it is light, for He is Light. No moment in eternity, no point in space can be terrible to the soul that loves to be at home with the Eternal, and knows that His home is everywhere and every moment. Where the conscious son is, there is the be-setting Father. We issued forth from no inane, but from the bosom of Infinite Love; we vanish into no inane, but are received into those divine hands that love to hold and welcome the spirit that trusts. "Thou hast made us for Thyself," said Augustine, "and our hearts are restless till they repose in Thee." The heart at peace with God can taste no trouble, for it finds all things in all places work together for its good.

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[January 19.]

But now, how are God and man related? The simplest duty of the son is love; noth-

ing is more beautiful or simple than filial piety. The joy of the father is affection, his delight is to secure the happiness of his child. In the religions of man we see man's tendency to God, his search after Him. The search, indeed, is often painful, the track is marked with blood. In one aspect the study of religions is a most humiliating study, because it shows what dark, what dismal ideas of Deity, and painful methods of reaching and pleasing Him have prevailed among men. I often sympathize with the Roman Lucretius, when, looking at religion as it was in his day, he spoke of it as lowering upon mortals with a hideous aspect, as pressing human life down under its inexorable foot. For if you look at the way in which man has conceived God and tried to please Him, you will find it hard at times to admire his religion. Take one rite—human sacrifice. Think what horror and pain must have been associated with Deity in the minds of those who could give the fruit of their body for the sin of the soul! There is a wondrous Greek tragedy that tells how the great hero Agamemnon offered up his daughter Iphigenia that he might win from the gods a favorable breeze to waft the Greek ships to the Trojan shore. It was little wonder that the Greek poets saw in that sacrifice an act that, while it might please Deity, yet offended the moral order of the universe and awoke the Eumenides, the dread unslumbering furies who bring retribution to man. Where men seek to please God by outraging heart and conscience, religion has become perverted from a universal good to the basest evil; and, as I said before, human sacrifices were known to almost all the old religions, as indeed they are known to many heathen worships to-day. Remember the fundamental principle, as is the God so is the religion, and you will see that human sacrifice but expresses or represents the idea of God in these heathen faiths.

Yet it, no less, represents another idea—man's sense of sin, of ill-desert, of inability by character or conduct to please God. There is no sterner fact in human experience than the guilty conscience; the

man who is not saved from it becomes its victim, it depraves him and darkens all his world. If his religion does not deliver him from it, it debases the religion. Yet does not this only the more help us to see the miserable ideas of Deity that prevailed among the most cultured peoples? They did not think so well of God that they could conceive of God saving them, pitying and helping them the more for their awful consciousness of misery and sin. Instead they had to win his favor, win it by pain, by suffering, by surrendering to what they most feared the object they most loved.

[January 26.]

But now see how strangely and beautifully changed and dissimilar the Christian notion is. Here God does not demand the sacrifice, He makes it. He so loves the world that He gives for its life His only begotten Son. The great sacrifice is one not demanded from man, it is given of God; His is the act and His, too, the design to bring man home, to win the prodigal, who is still a son, from his misery and shame and sin, to the light and life and love of the Father's house. Under Moses God gave the law, and the law came with its severity, the dread threatening that every sin had its appropriate penalty. But under Christ God gives His love, that He may the more completely win man's. The idea was a development when viewed in relation to the Old Testament religion; but it is a contrast, nay a contradiction, to all the other religions man has ever pro-

fessed. It is, indeed, a contradiction that but brings out at once the grandeur and the uniqueness of the Christian conception. It shows the moral energy of God exercised, not in the way of retribution, but in the way of redemption, it shows the Sovereign working in the way of the Father, stooping unto utmost sacrifice that He might save and restore man.

And the form in which He works this glorious redemption is remarkable. It is in His Son, in and through One who bears the nature of man, and is in that nature the image of the invisible God. Deity does not dwell remote, aloof, apart from man; He is around, He is about, He is within, He has lifted human nature into connection and kinship with the divine. The Son who suffers for us dignifies the nature in which He suffers. In condemning sin He exalts humanity; ever since man through Christ learned the great secret, the kinship of his humanity with Deity, see how that humanity has risen out of the dust, become conscious of the divine affinities within it, and striven toward the realization of its more glorious possibilities.

Thus in the doctrine of the incarnation the great truth is implied that man is bound by kinship, by fellowship of nature to the God who is his Father. What shows us the descent of God to man, shows us also the ascent of man to God; He who came down into our humanity, lonely, as His outward form seemed, has more than all the sages of the world given us an idea of our humanity that ennobles each individual man.

## THE AIR WE BREATHE.

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### I.

#### ITS PROPERTIES AND RELATIONS.

"Charm ache with air and agony with words."

—*Shakespeare.*

THIS is as true to-day as when written, and far more suggestive, because we better understand the beneficial effect of pure air upon various bodily aches

and ailments which yield very slowly, if at all, to medicine alone.

Among the ten ancient plagues, we find that water was turned to blood in one and the soil filled with lice and frogs in another; but it was not until the air became loaded with flies that Pharaoh felt inclined to let God's people go.

We can overcome any of the evil effects of bad water or an infected soil, but a vitiated atmosphere is more difficult to remedy. If the food man eats becomes infected, boiling or roasting it destroys all germs; if the water he drinks becomes contaminated, sterilizing or filtering purifies it; but if the air which he breathes is polluted, what is he to do? The digestive tract has antiseptic<sup>1</sup> secretion pouring into it all the way from the mouth down; therefore, the infective constituents of food or drink which by accident enter therein can be overcome to a certain degree by one of nature's strongest fortifications. Physiologists have demonstrated that when digestive processes are taking place all of the secretions are increased in quantity and most active in quality. The gastric juice, particularly, has proven itself germicidal<sup>2</sup> or antiseptic, and any bacteria<sup>3</sup> passing into the stomach with the food, or soon after, at a time when its secretion is active, are likely to be inhibited. Especially is this true of the cholera germ, which is, no doubt, destroyed, as has been recently demonstrated. The respiratory tract, however, has no such safeguards to arrest and destroy the various bacteria which come to its delicate surface through bad air.

Of all the agents in sanitary science which contribute to the health and long life of human beings, air necessarily stands first as compared with water, soil, and food. Assist nature and not supplant her, is our motto in every department of medicine, but it is more frequently forgotten and neglected as regards sanitation than any other part of medical science.

The air comes nearer to the blood in the lungs than do the fluids of the alimentary canal; hence our most vulnerable center is in the air cells of the lungs where the bacteria find easy entrance to the blood, which may account also for the frequency by which those organs become diseased. As the protective epithelial cells<sup>4</sup> of both the large and small air passages are less effective than those found in other parts where the blood and external world are so near together, it behooves man to seek pure air and avoid every means of contaminating the same.

All infectious and contagious diseases are,

to a certain degree, preventable, because the air as well as food and drink is one of the mediums through which the germs are transmitted and they could be kept out of the atmosphere by proper disinfection and fumigation at their source. Many people of to-day are like monks in early times who believed that every epidemic of disease that carried hundreds to eternity was God's will, which should be done, and that the divine providence was manifested in this way. The Christian Scientists, who believe that there is no such thing as disease, and the Faith Curists, who believe that faith alone is sufficient to cure, are among those who have the monks' conception of disease and epidemics, and by their refusal to submit to what science has revealed violate the highest laws of God and man.

Medical chemistry and the microscope have unraveled many of the myths of old which show us that years ago, far more than to-day, ignorance and negligence were accountable for the spread of epidemics and the continuance of plagues.

The germs of any infectious or contagious disease may be found in the atmosphere, but they are there by accident. The air is not a natural habitat for bacteria and is of itself a non-supporter of them when they enter. Sunshine and dryness, which are found in good air, are antagonistic to germ life. Moisture, warmth, and organic matter are the essential factors in promoting the life of all microorganisms.<sup>5</sup> Of all the agencies that support germ life in the air, organic matter seems to be the greatest. It is the chief nutrient in the higher forms of animal life, and in the lower it is the food. This is observed in the freedom from organic matter and germ life of such air as is far away from animal and vegetable growth; namely, in the air of midocean, on the tops of mountains covered with snow, and in the great deserts. It has been demonstrated that there are more germs infesting the air of our large cities than that of the country; more in ill ventilated rooms than those which are supplied with fresh air; more in the busy streets of the town or city than in country roads; more in dark alleys crowded with garbage

and rubbish than in the clean, open pathway. The earth's surface supports all life directly or indirectly, and here we find all the requirements necessary to sustain them—the warmth, the moisture, and the organic matter.

When the soil is dry, particles of it are seen floating in the air; also microorganisms are easily carried into the air. Nageli,<sup>6</sup> thirty years ago, ascertained that bacteria never enter the air from water or fluids but only from dry surfaces. Bacteriologists have shown that the sickening gases and odors coming from cesspools, sewers, and manufactories which contain large quantities of decomposing substances of organic matter, contain fewer germs than does the air of neighboring streets. We are not poisoned, therefore, from the many germs which the bad odors of such places contain, but the poisonous gases inhaled may so undermine health that we are predisposed to disease.

The winds carry the germs from the land, not from the water; from the dry soil, not from the moist; therefore we find the sea breeze purer than that from the land.

These scientific demonstrations come home to us in everyday life. Dwellings, hospitals, and public institutions that are swept without moistening the floor simply fill the air with germ life. In France the school-rooms are wiped with moist cloths and washed with antiseptic solutions once a week instead of being cleaned in the old way. All germs gravitate toward the earth and most rapidly when the air is moist. Rain washes them to the ground. Great humidity of the air, which could be induced by free sprays or sprinkling, always lessens the number of germs in the air, and when the moisture is precipitated the germs fall with it to the floor.

It is easy for us to inhale many bacteria, but the air that is exhaled contains very few. The belief that the breath from persons suffering from diseases carries germs is erroneous. Contagious and infectious diseases, with local manifestations in nose, throat, or mouth, such as diphtheria, scarlet fever, and tuberculosis, are possible exceptions. The air when breathed undergoes

the process of filtering, and the lungs must, therefore, be severely taxed in separating the enemies of life from the air with which they come in contact. There are many bacteria in the mouth, but being upon a moist surface, they do not enter the air. Many bacteria that are found in the air as well as elsewhere are innocent in nature and do no harm, while those that produce disease usually could have been prevented from contaminating it. There have always been germs and they always appear when conditions favor them. The black death in Hong-Kong, recently so fatal, had not been heard from for several years, and it was believed by the germ theorists that the germ of black death had been annihilated.

Germs, mole spores, fungi,<sup>7</sup> microorganisms of every kind adhere to all living and dead structures and may be found in the air. Do not think that germs may at times come to cheese and garbage as a fire comes to oiled rags in a heated room. They were made when the world was made, but we shall never know which of the six days was set apart for their manufacture. Possibly they date from the time when Adam ate the forbidden fruit, as most of man's troubles date from that time. They are here, will always remain in the land, water, and air; but their number and multiplication could be much lessened and the soil which aids their development made less favorable by man if his individual responsibility were made more plain and the penalty for neglecting it more severe.

Pathogenic organisms which generate disease are disseminated through the air as epithelial scales which have covered the body or as dried puss cells which contain the vital constituents for multiplication under favorable conditions, such as heat, moisture, and proper soil. Free ventilation may arrest the spread of some diseases, such as black death, typhoid fever, and cholera, by checking decomposition and fermentation and by its antagonistic action to those conditions which favor germ development; but in other diseases, such as smallpox, scarlet fever and any contagious eruptive skin disease, drafts and breezes would spread them when proper disinfection and fumi-

gation are not used at the bedside.

The germ of consumption (tuberculosis, that most dreaded disease, most common and fatal malady) is transmitted not so much from food and drink as through the air. Did you see that consumptive expectorate on the walk, floor, or street? He is ignorantly violating the highest law in the universe. That sputum, loaded with active germs, dries; is brushed into the air; floats with the breeze disguised as dust; is inhaled by one whose health is impaired, whose resisting powers have been lessened by overwork, worry, or reduced from some acute disease, and there the germs locate in proper soil for their rapid growth and there is probable decline of the victim.

Many health authorities of to-day are taking steps to have this disease reported and patients isolated the same as is done with scarlet fever, smallpox, and other infectious diseases. It is a communicable, contagious, infectious disease, and if, like other contagious diseases, its severity was shown on the outside, it would be shunned the same, and a law governing this could easily be enforced. Because of its unseen action upon the hidden forces of the body, like the apple with a rotten core, it passes on, rapidly coming to the surface, and when seen in neglected cases there is nothing to be expected but complete dissolution.

What are we to do? This: all sputum should be expectorated into a bottle or cuspidor containing carbolyzed water<sup>8</sup> and afterwards boiled; or, if cloths are used, they should afterwards be burned. When these germs are kept moist, they never enter the atmosphere and are easily destroyed. In this way consumption is a preventable disease and largely under our control.

The microorganisms which produce any of the infectious or contagious diseases may find their way into the atmosphere and from this medium be inhaled or swallowed with the mucous from the nose, throat, or mouth. Air is a common medium for the germ of such diseases as tuberculosis, smallpox, measles, diphtheria, influenza, ophthalmia, scarlet fever, pneumonia, and some of the skin eruptions. The germs of typhoid

fever and cholera, dysentery, and diseases of the digestive tract are more commonly transmitted to man by food or drink, water being a chief source. Epidemics of scarlet fever and diphtheria are now reported which could be traced to the milk supply on account of the disease being in the home of the person who delivered the milk. The germs float from the air to the milk.

When man has any of these diseases, there is no need of those bacteria getting into the food, water or air, by which the lives of any are endangered. Bathing with antiseptic or germicidal solutions (bichloride of mercury, one to two thousand) in all skin eruptions where the products of desquamation are loaded with bacteria should be thoroughly carried out. Boiling or burning all expectorations from the throat or lungs and at the same time the use of such antiseptics as the peroxide of hydrogen<sup>9</sup> or Seiler's solution to spray the nostrils and wash the throat, are the best means of preventing the spread of many of these infectious diseases. Discharges from the bowels should be disinfected with the chloride of lime, or, what is better, subjected to boiling water.

In hospitals, in the wards of those infectious and contagious diseases, the windows should be covered with a thin layer of cotton very much the same as we use in test tubes for the culture of bacteria, which filters the air. When patients are dismissed, the wards should be cleansed by steam pressure or with a strong corrosive sublimate solution.

The boards of health in our large cities are working for a more thorough disinfection not only of the sick room where there has been a contagious, infectious disease, but for a more careful disinfection of the poisonous epithelial scales given off from the patient. This most needed safeguard could be greatly strengthened by every physician's educating his family to the great responsibility for the care of each contagious and infectious disease. Another aid to this most needed reform is to have sanitation taught in our public schools, where each boy and girl can learn the fundamental principle of hygiene and preventive medicine.

## MONEY IN LEGISLATION.

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THE legal unit or standard of our monetary system from 1792 until 1873 was the silver dollar, containing 371.25 grains of pure silver. Since the law of February 12, 1873, it has been the gold dollar, containing 23.22 grains of pure gold. The law of 1792 also provided for the coinage of gold eagles containing 247.5 grains of pure gold, which should be equivalent to ten silver dollars. This made the weight of pure metal in ten silver dollars exactly fifteen times that of the pure metal in the eagle. In other words the coinage ratio was 1:15. The law of 1834, supplemented by the law of 1837, debased the gold coins by reducing the weight of the eagle to 232.2 grains. This made the ratio 1:15.98, which is the present ratio. The silver dollar has never been debased. Until 1873 holders of either gold or silver bullion could bring it in any amount to the mint and have it coined into money, and such coins were legal tender in the payment of all debts, *i. e.*, creditors were bound to accept such money in discharge of the debts held by them. In 1873 the silver dollar was dropped from the list of coins authorized by law to be struck, and in 1874 the legal tender power was practically taken away from the silver dollar. In 1792 the silver in the dollar was worth less than a dollar in gold. Hence debtors paid their debts in silver, and gold was either melted down for use in the arts or sent to Europe where its debt-paying power was greater than here. It was this disappearance of gold from circulation which led to the law of 1834, changing the ratio. This law, however, overvalued gold as the earlier law had overvalued silver, and the result was that silver practically ceased to circulate. In 1870, when it was first proposed to demonetize the silver dollar, it was worth over \$1.02 in gold. Few people, comparatively, at that time had

ever seen a silver dollar. It would have been folly to pay debts with silver or to bring \$1.02 in silver to the mint and exchange it for a coined dollar. Such was the legislation concerning coined money previous to the Bland Act of 1878. In practice gold had been the standard money since 1834.

It would be interesting, if space permitted, to describe the origin of our dollar, how Robert Morris and Thomas Jefferson laid plans before the Continental Congress for the adoption of the old Spanish or Mexican "pillar dollar" or "piece of eight" as the unit of our money system. This dollar was already in current use in the colonies and was a favorite coin. Alexander Hamilton, who drafted the law of 1792, simply adopted these earlier plans with some modifications.

It would be interesting also to describe the political tangle which brought about the change of ratio to 1:16 in 1834, apparently with the design, not of maintaining a bimetallic circulation as Hamilton had intended, but of bringing in a gold circulation in the belief that the power of the United States Bank would then be weakened.

But we must pass over these earlier laws to give an account of the legislation since the restoration of the free coinage of silver became a vital question in our politics.

Probably an unprejudiced history of the coinage law of 1873 can never be written. If one, even without initial prejudice, studies the authorities, one absorbs prejudice upon one side or the other. There is a fatality about it. The facts as stated are that it replaced the old legal unit of silver, the "dollar of our daddies," by the gold dollar, that it dropped the silver dollar from our monetary system, and that a law the next year took away the legal tender power from the silver dollar. If the silver dollar had

remained of greater value than the gold dollar probably nothing more would have been heard of it. And yet it is very possible that the holders of government bonds would have claimed that the obligation of the United States to pay in coin would be honorably discharged only by paying in silver as the most valuable coin.

But shortly after the passage of the law the value of the silver in the dollar had fallen to less than 99 cents. Silver had been slowly falling relatively to gold for some years before this, in part owing to increased supplies from the recently discovered Nevada mines. The newly founded German Empire, wishing to signalize its beginning with a new coinage, had made provision in 1871 to substitute gold for silver in its monetary system. This action created a large new demand for gold and threw upon the market an enormous mass of silver. The Latin nations,<sup>9</sup> who, led by France, had maintained a double-standard coinage, were obliged to restrict greatly their coinage of silver in the face of this threatened depreciation.

These causes, suddenly restricting the market for silver, concurrently with the appearance of a larger supply of silver, and creating an increased demand for gold, operated to produce a rapid enhancement in the value of gold and a fall in the value of silver. In 1876 the silver in the dollar was worth only 89 cents.

The country became greatly agitated over silver. It was claimed by one party that the United States, if they paid their debt in gold dollars, were paying vastly more than they had contracted to pay, and that the demonetization of the silver dollar was a trick in the interests of bondholders to prevent payment in silver.

This claim, that payment by the United States in silver would be a nearer equivalent to the original debt than payment in gold, had some facts in its favor and might have been held by men at once honorable and intelligent. The party was enforced, however, by men interested in silver mining, who wanted the government to give them a better market for their silver. Their action

was essentially dishonorable. Another class agitating for free silver was the class always in favor of a "cheap" money.

The agitation in Congress was bitter and intense. Finally on February 28, 1878, the act known as the Bland Act was passed by both houses over the veto of President Hayes. Bland had proposed to restore silver to its old position by allowing free coinage of silver and making it an unlimited legal tender. The silver in the dollar was worth, however, only about 85 cents in gold at that time, and the Senate was unwilling that the owner of silver should reap this advantage by having the right to coin dollars out of eighty-five cents' worth of silver. Accordingly the act, as passed, provided that the government should make this gain by buying silver at market rates and coining it on government account. At least two million and not more than four million dollars' worth of silver per month was to be thus bought and coined. These dollars were to be the same as the old silver dollars and to have unlimited legal tender power.

From the passage of the Bland Bill to the present, this silver question has been in continual agitation. The more radical opponents of the bill predicted almost instant disappearance of our gold, but many years passed before any visible effect of that sort appeared.

On the other hand, a strong party has existed in the country and in Congress in favor of the free coinage of silver at the old ratio of 1:15.98. This party has been persistent in urging legislation. It was so powerful in 1890 that it necessitated a compromise measure known as the Sherman Act. This law differed from the Bland Law in requiring the secretary of the treasury to issue legal tender notes equal in amount to the cost of the silver purchased, instead of coining the silver. These notes he was to redeem either in gold or silver as he chose, using this discretion to keep the two kinds of coin at their legal ratio. The amount of silver to be purchased each month was 4,500,000 ounces.

This law pleased no one. It did not permanently prevent the fall in the price of

silver. It made it distinctly more difficult for the government to keep upon a gold basis. It was repealed, under circumstances to be recounted later, in the fall of 1893, by a resolute president and an unwilling Congress.

Let us turn now to the other interesting and important topic in the history of our monetary legislation—paper money. This question of paper money has been twice forced upon us by the exigencies of a great war—in 1776 and again in 1861. The silver question, on the other hand, has arisen in times of profound peace and out of industrial conditions. The paper money of the Civil War still circulates, a generation after the events which called it into being. It has become a part of an industrial system, and blends with the silver in producing a most tangled controversy.

The monetary legislation of the Continental Congress was supremely ignorant and unwise. That is, we think it so, looking back at it. Between 1775 and 1779 this congress issued a total of nearly \$242,000,000 of paper money. By that time it had so depreciated that one dollar in coin was equal to about forty dollars in paper. Then only speculators would touch it and congress stopped its issue. During this time congress had tried to keep the paper afloat by every futile device known. Force and persuasion were, however, alike useless. Even Washington, who states that "no man has gone and no man will go further to serve the republic" than himself, writes in 1779 that he "will receive no more old debts . . . at the present nominal value of the money, unless compelled to do it, or it is the practice of others to do it."

We think this action of the congress imbecile. But what could it have done? It had little credit in Europe. Adequate loans it was impossible to obtain at home. It had no power of taxation. How was it to pay soldiers and sailors and give them equipment? If Robert Morris and his Bank of North America could have financed the war from the beginning, it is possible that paper money might have been avoided. But it is very doubtful if the Bank of North

America could have been established sooner than it was.

Nor is the congress entirely to blame for the depreciation of its notes. The over-issue was not the sole cause of depreciation. The same lack of credit which made borrowing impossible during the early years of the war also depreciated the paper notes of the congress. And the states which only granted the congress the powers of a paralytic were recklessly engaged themselves in issuing paper money which left small field for the Continentals.

The experience of the Continental Congress with its paper money, however, so impressed the people that they did not again experiment with legal tender paper for more than eighty years. In the Constitution, meanwhile, they forbade the states to issue paper money.

When Lincoln became president, in 1861, and the war began to drain the treasury, the government stood facing bankruptcy. The sentiment of the North was undoubted. Its people were ready to support the war. But how to turn this sentiment into the "sinews of war"—that was the problem. President Jackson had killed the very idea of a government bank. Bonds must be sold, and in the meantime the current expenses of the government must be met. Secretary Chase arranged with the associated banks of New York to take \$150,000,000 bonds, and "treasury notes," a sort of short-time bond frequently used in emergencies since the War of 1812, were resorted to for the more pressing demands. These means were soon found to be inadequate, and Mr. Chase conceived the idea of supplanting the \$200,000,000 of bank notes in the country by some form of national currency. Toward the close of 1861 he presented two plans to accomplish this. One was for the United States directly to issue its notes payable on demand in coin; the other, for the United States to supervise a uniform system of notes to be issued by the banks of the country, the notes to be secured by holdings of United States bonds.

The secretary was himself opposed to the first plan. It was soon found impossible,

however, to hurry forward the second scheme in Congress. The opposition of state banks was too strong. The administration was obliged to urge the Legal Tender Bill, introduced in the House December 30, 1861, by Mr. Spaulding of New York. This bill proposed that the government issue \$150,000,000 notes, payable in coin, without interest, and having the power of legal tender in the payment of debts between man and man.

This legal tender clause startled the country and Congress. The record of the debates shows a powerful and determined opposition which was not drawn on mere party lines. Several of the most vigorous opponents of the bill were Republicans and staunch supporters of the administration. It was denied that Congress had power under the Constitution to make anything but gold and silver coin a legal tender in the payment of debts.

Roscoe Conkling, of New York, said in the House: "Had such a power lurked in the Constitution, as construed by those who ordained and administered it, we should find it so recorded. The occasion for resorting to it, or at least referring to it, has, we know, repeatedly arisen; and had such a power existed, it would have been recognized and acted on."

Even the supporters of the bill for the most part favored it with the utmost unwillingness. As one reads the debates it seems impossible that any power could have wrung an affirmative vote from Congress. Nothing could have done it but the memory of the military events of 1861, the disasters to the Union armies, the danger of Confederate success, the determination to save the Union. Big Bethel, Bull Run, Wilson's Creek, and Ball's Bluff carried the bill. The language of some who urged the bill shows the desperation which compelled their vote. "This bill is a measure of necessity, not of choice," said Thaddeus Stephens.

In the Senate, John Sherman urged its passage only as a necessity. He even called it revolutionary. "Rather than yield to revolutionary force," are his words, "I

would use revolutionary force." Senator Sumner consented to the passage of the bill, "reluctantly, painfully," and warned the government against the dangers of such an experiment. Secretary Chase, not believing in the advisability of such a form of paper money, and opposed in principle to the assumption of such powers by the government, felt himself forced by a treasury almost empty to urge the speedy passage of the bill, while recommending such measures for redemption as would tend to make the legal tender clause harmless.

The law, signed by President Lincoln February 25, 1862, authorized the secretary of the treasury "to issue, on the credit of the United States, one hundred and fifty millions of dollars of United States notes, not bearing interest, payable to bearer at the treasury of the United States." The notes were made "a legal tender in payment of all debts, public and private, within the United States, except duties on imports and interest" on the public debt.

This measure was felt by the whole country to be revolutionary; but the precedent thus set was soon followed. In less than five months a second issue of \$150,000,000 was authorized, and in March, 1863, a third issue, also of \$150,000,000, which was the last.

In December, 1861, the government had suspended the payment in coin of its obligations, except interest on the public debt. The banks had been forced likewise to suspend specie payments. The new notes rapidly depreciated in value.

In the meantime, Secretary Chase's second scheme, the founding of a system of national bank notes, was progressing in Congress. The first law was passed in February, 1863, but the law generally known as the National Bank Act was not passed until June 3, 1864. Banks organized under this law were required to hold United States bonds as security for notes issued by them. These notes were prepared by the government, their issue regulated and supervised by the government, and they were practically guaranteed by the government.

The legal tender notes, or greenbacks,

could be exchanged directly by their holders for United States bonds. Both these currency schemes of the secretary were thus designed to furnish a market for government bonds, and his thought seems to have been that the greenbacks would disappear from circulation in this way, leaving the field free for the notes of the national banks.

One obstacle still remained, the issues of the banks chartered by the laws of the different states. This obstacle was removed by a law of Congress passed March 3, 1865, which laid a tax of 10 per cent upon notes of state banks and private banks, thus making it unprofitable to issue them.

This succession of laws had accomplished, along with much evil, one greatly good result. Instead of a multitude of different kinds of paper money, each of uncertain value and of merely local circulation, the country had now two forms only, both circulating everywhere and each uniform in value in every part of the nation.

The greenbacks did not retire from circulation. In 1868 the secretary of the treasury was forbidden to cancel any more of them. A fierce agitation arose, both in and out of Congress, about reducing the volume of the currency. The debts of the United States had been contracted in a depreciated paper money. It was thought by many that to pay them in coin would overpay the creditors by the amount of the gold premium. On the other hand it was urged, not only by government creditors, but almost universally by men accustomed to commercial affairs, that the maintenance of the strictest faith was the only honorable course. The latter view prevailed, and a law was passed January 14, 1875, after much dispute, that on and after January 1, 1879, specie payments should be resumed.

The opponents of contraction continued their opposition, however, and succeeded in getting a law passed in 1878 directing the secretary to reissue greenbacks when once paid in, thus keeping them permanently in circulation. It was in this year also that the Bland Silver Law was passed, which had the effect of making the silver

dollar again, equally with the gold, a legal tender.

Since the date fixed for resumption, all forms of paper money have been kept equal in purchasing power to the gold coin. This has been made possible largely by the maintenance in the treasury of a reserve fund of \$100,000,000 in gold to enable the treasury to redeem the greenbacks.

In 1893 a commercial crisis occurred, which was felt more acutely in this country than in Europe, and was accompanied by a rapid and prolonged movement of our gold to Europe. This outflow of gold created a severe monetary panic and threatened to empty the treasury of its gold. There was a widespread opinion that the cause of this crisis was the continued purchases of silver by the government. It was seen to be impossible for the treasury to keep gold for the redemption of \$346,000,000 in greenbacks, if the treasury notes of 1890 were to be continually increased. President Cleveland called an extra session of Congress in the summer of 1893, which after several months of unseemly wrangling finally yielded to public opinion and repealed the purchasing clause of the Act of 1890. The industrial stagnation, however, continued, the government revenues fell seriously away, and the government has been obliged to resort to the sale of bonds to replenish the gold reserve.

Such, then, is the present monetary situation in legislation and in practice. It is a condition of unstable equilibrium. The party standing for free silver coinage is stronger than ever before. At the same time the opposition to free silver is also stronger. Many men, like Secretary Carlisle himself, have been converted to the party of gold monometallism by the difficulty of maintaining a gold basis during the recent crisis. Several attempts have been made to secure, by agreement between the United States and the chief European states, the adoption of a bimetallic money at a common international ratio, but all such attempts have failed.

The national banks are urgent for the retirement of the greenbacks and such reor-

ganization of the bank note circulation as will give the country a safe paper circulation and secure the entire profit of it to the banks. A party also exists in favor of repealing the tax on state bank notes so as to introduce new competitors where consolidation is the first principle of efficiency.

It is impossible to predict the outcome of this tangle. There is no reason to doubt that the country as a whole will insist on maintaining a sound currency. The American people as a whole have always believed in paying their debts to the full requirement of the bond, even if they have to be unjust to themselves as debtors to do it.

Unless England will consent to international bimetallism, there seems no escape for the United States from a permanent

single standard of gold. It is a costly sport to maintain this international scramble for gold. The great banking systems of Europe are ceaselessly, steadily piling up gold reserves to a higher and a higher point. They cling nervously to their stores and seek every means to increase them. If this condition continues we must consolidate our national banks into a more compact and more centralized system, bring this system into closer relations with the government, and actively enter the lists with Europe in the struggle for gold. If England would but say "bimetallism" there might be financial peace in Europe and America. But England adopted gold monometallism in 1816. And England seldom unlearns anything within a hundred years.

### LONGFELLOW'S TALES OF A WAYSIDE INN.

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**L**ONGFELLOW, it can hardly be doubted, is the most popular of American poets. This is partly due to his shortcomings, and partly to his qualities, though chiefly to the latter. While he has not the stateliness and solemnity of Bryant in "Thanatopsis" or his Wordsworthian fancy rendered in classically pellucid verse, as in "Sella" or "To a Waterfowl," he has greater warmth of feeling and a far wider range of sympathy. He does not smack so racily of the soil as Whittier, nor is he so fiercely indignant at moral wrong, but, on the other hand, he is much more highly cultivated, and his poetry is without the roughness which so frequently jars in Whittier's otherwise fine productions. He is incapable of a sustained flight in the ode, such as we have in Lowell's magnificently sonorous outburst of patriotism, nor is he, like Lowell, master of the humorous yet passionate invective with which the "Biglow Papers" are filled; but, as a compensation, there is no aloofness in his personality nor his writings, nothing that strikes the average reader as a superfineness of conception or execution, no remoteness of al-

lusion, nothing that suggests aristocratic reserve, if not aristocratic disdain, in poems which are teeming with concern for the common weal, and which are aimed at the heart of the people. And thus we might go on comparing him with one and another of the illustrious names in our literature, and finding him inferior in this point or in that, yet always possessed of traits which, in the aggregate, insure him a welcome and a benediction from the world at large, or, at all events, from the Anglo-Saxon world of the West.

The last phrase, on reflection, strikes one, however, as not adequate, for, after all, our world of the West is not wholly Anglo-Saxon. The settlers of New England were, to be sure, and so were those of Virginia; but we have no right to ignore the multitudes of Germans that fill certain portions of the West, and are to be found in every part of the Union; the Scandinavian colonists beyond the Mississippi; the French to the north and the south, who once bade fair to own the land which ultimately slipped from their grasp by the fortunes of war; the Italians

and Spanish who discovered the country, and whose influence we are destined, it would seem, more and more to realize, through the immigration of the former into the Eastern States, and the survival of the institutions of the latter in the Southwest; besides the ever active, ambitious, intelligent, and therefore powerful Jew.

If Longfellow, then, is generally appreciated by our people, it must be because he has something for them all, and not alone for those of Anglo-Saxon stock. And this is true. It arises from the fact that Longfellow is an eclectic<sup>1</sup> in his tastes and sympathies. He might have said, with the Latin dramatist, "Because I am a man, nothing which pertains to humanity is beyond the range of my interest"; but it would have been more accurate to say, "I am an American, of English stock, born when Continental ideas were beginning to permeate the civilization of New England, and conversant, by the very necessity of my vocation, with the literatures of Western Europe; so that all that is best in the tongue of Lope de Vega,<sup>2</sup> of Uhland,<sup>3</sup> of Charles d'Orléans,<sup>4</sup> of Tegnér,<sup>5</sup> and of Dante,<sup>6</sup> I regard as no less my portion than the pages of the Bible or the history of Massachusetts."

Accordingly, Longfellow is at once a patriot and a cosmopolite.<sup>7</sup> He roves with pleasure in Europe, but dwells for years in the house which had once sheltered Washington. He writes "The Courtship of Miles Standish" and "The Village Blacksmith," but also "The Spanish Student," "The Golden Legend," and "Michael Angelo." In fact, he is like a merchant who traffics extensively with foreign countries, though he has also a considerable domestic trade, and devotes all his gains to the embellishment of the city in which his lot is cast, and in which he dwells by preference.

The eclecticism of Longfellow is well illustrated by the "Tales of a Wayside Inn." The scene is the Red Horse Tavern in Sudbury, twenty miles from Cambridge; but the characters include a Norwegian, a Sicilian, and a Jew, besides a student whose tastes make him a citizen of the world. In addition to these there are three characters

identified with New England, of whom two, at least, are persons of the widest sympathies. Thus it happens that, while his foreigners are relatively fixed and bounded in knowledge and likings, his Americans are catholic in spirit, and the society which they temporarily form is delightful, because of the association of pronounced individualities with others whose personal characteristics are tempered with that universal love which is nothing less than the very efflorescence of wisdom.

These seven persons, assembled in the parlor of the Wayside Inn, tell, on three different occasions, twenty-two different stories; and it is these, with "Preludes," "Interludes," and "Finale," which constitute the complete "Tales of a Wayside Inn." The tales told on the three several occasions were published separately, the first part in 1863, the second in 1872, and the third in 1873, so that many of the earlier editions of Longfellow's works contain only the first.

The framework of these stories is adapted from that invented by Chaucer for the "Canterbury Tales," unless he in turn was indebted for the idea to some predecessor. Certainly, among the various devices for connecting together a series of tales, from that of the "Arabian Nights" to that of the "Decameron,"<sup>8</sup> Longfellow's is not the least happy. In the diversity of his characters, and in the treatment of his themes, Longfellow differs materially from Chaucer. The Canterbury pilgrims of the latter are assembled from all sorts and conditions of men—and women: the aristocrat and the plebeian, the forester and the sea captain, the learned professions and the mechanical trades—all are represented in Chaucer's motley procession. Nor does the earlier author shrink from portraying the coarsest and most repulsive of these in his habit as he lived, or from appropriating to the most foul-mouthed of them, as well as to the most decent, the very expressions which he might have used. Longfellow's company, on the other hand, is composed of men occupying nearly the same station in society—all gentlemen, and all studious; thus one's ears are certain never to be shocked, and an air of re-

finement characterizes their friendly intercourse and the language in which their tales are related. This circumstance, while it has its obvious advantages, is not without its drawbacks. Dramatic vividness through contrast is to some extent lacking, and this defect is not redeemed by vicissitude of scene and activity, as in the epic. It is rather a uniform lyric coloring which is cast over the whole. All the characters, and the dominating sentiment in each of the tales, are gentle and chastened—in fact, the reflection of their author. It would perhaps be too harsh to say that everything is sentimentalized, for that word suggests unmanliness; but it is certain that rugged outlines are softened, as in a picture by Claude<sup>10</sup> or a romance by Chateaubriand,<sup>11</sup> and that we can never be certain of getting the very form and pressure of the time portrayed.

How different is all this in Chaucer! It is true that ancient manners are modernized with him, too; but, on the other hand, how vastly more manifold is Chaucer's world of people—I had almost said what a variety there is among Chaucer's friends! He accepts everybody—literally everybody—for what he is, and portrays him without imparting to him a factitious embellishment or bias. Longfellow seems rather to strive after imitating the divine creation of man, according to the verse, "In the image of God created He him." In more technical language, Chaucer is objective, like Shakespeare; Longfellow is more subjective, like the Old English poets, and Keats, and Shelley, and nearly every other English poet of the century except Browning—and Browning too. But Longfellow's subjectivity, it should be added, is not like that of a Byron, unpleasantly distortive of nature; it touches nothing that it does not in some sense adorn, though the adornment may tend to obliterate characteristic differences, and to suggest the retoucher's palliation of the photographic negative.

The "Prelude" of the whole collection opens with a picture of the Wayside Inn, one of the oldest in the country, with a landlord rejoicing in a coat of arms, blazoned in colors on the wall. Within the parlor the ruddy fire-light transfigures everything, the

wainscoting, the old spinet, "the somber clock," and the coat of arms; then, streaming through the rimes written on the windowpane, it gleams red through leaves of woodbine and out across the meadows. Before this fire stands one of the poet's immortal band, the violinist, Ole Bull. He alone is standing; the rest of the company are seated at their ease around the fireside. Each represents a friend or well-known acquaintance of Longfellow's: the Poet, T. W. Parsons; the Sicilian, Luigi Monti; the Theologian, Professor Treadwell; the Scholar, Henry Ware Wales, and the Spanish Jew, Israel Edrehi. Each of these is sketched with a masterly hand; the poet is here upon his mettle, for here he most distinctly challenges comparison with that unrivaled masterpiece, the "Prologue" of the "Canterbury Tales." With the exception already noted, and the additional one that his characters are relatively few, Longfellow's piece sustains the trying comparison without discredit; indeed the melody of his verse, together with the romantic suggestions of natural scenery and picturesque accessories of every sort, may well seduce one for a moment into believing it superior to its prototype. We may instance as a specimen a part of the description of the Student:

"He loved the twilight that surrounds  
The border land of old romance;  
Where glitter hauberk, helm, and lance,  
And banner waves, and trumpet sounds,  
And ladies ride with hawk on wrist,  
And mighty warriors sweep along,  
Magnified by the purple mist,  
The dusk of centuries and of song."

Or such a touch as this, from the account of the Sicilian:

"Clean shaven was he as a priest,  
Who at the mass on Sunday sings,  
Save that upon his upper lip  
His beard, a good palm's length at least,  
Level, and pointed at the tip,  
Shot sideways, like a swallow's wings."

The Spanish Jew is depicted,

"With lustrous eyes, and olive skin,  
And, wildly tossed from cheeks and chin,  
The tumbling cataract of his beard.

There was a mystery in his looks;  
His eyes seemed gazing far away,  
As if in vision or in trance

He heard the solemn sackbut<sup>13</sup> play,  
And saw the Jewish maidens dance."

The Musician was fair-haired, blue-eyed,  
and blithe of aspect :

"A radiance, streaming from within,  
Around his eyes and forehead beamed;  
The Angel with the violin,  
Painted by Raphael, he seemed."

And then comes the wonderful passage, too  
long to quote in full, which describes the  
sounds with which his imagination is stirred :

"The Strömkari<sup>14</sup> sang, the cataract hurled  
Its headlong waters from the height;  
And mingled in the wild delight  
The scream of sea birds in their flight,  
The rumor of the forest trees,  
The plunge of the implacable seas,  
The tumult of the wind at night,  
Voices of eld, like trumpets blowing,  
Old ballads, and wild melodies.

And when he played, the atmosphere  
Was filled with magic, and the ear  
Caught echoes of that Harp of Gold  
Whose music had so weird a sound  
The hunted stag forgot to bound,  
The leaping rivulet backward rolled,  
The birds came down from bush and tree,  
The dead came from beneath the sea,  
The maiden to the harper's knee."

Each is now to relate a tale for the amusement of the company. The Landlord, being extremely bashful, is loth to yield to the urgent reminders of earlier promises, but at last consents, and narrates the incident known to every schoolboy as "Paul Revere's Ride." It were idle to attempt criticism of a poem so deservedly enshrined in the memory and the affections of the American people; but at least it may be permitted to hint that the opening lines indicate that the poem was not originally composed for this place, as is indeed the fact; the exhortation, "Listen, *my children*, and you shall hear," certainly does not accord with the circumstances already described.

There follow the Student's tale, taken from Boccaccio, and that of the Spanish Jew, extracted from the Talmud.<sup>15</sup> Then comes the Sicilian's tale, which has charmed tens of thousands who have read it, and I would fain believe has charmed half as many in the recitation by Mr. Locke Richardson—a tale most appropriate in the mouth of the

Sicilian, "King Robert of Sicily." "The Saga of King Olaf," the next which follows, is told by the Musician, with interludes on the Stradivarius<sup>16</sup> of which the poet has told us in the "Prelude." Portions of this saga, which relates the conquest of heathenism by Christianity in the North, have been set to music by Dudley Buck, and are often heard at concerts. This poem is in twenty-two divisions, and exhibits a rich variety of meters, including some imitated from the Norse. It is full of the wildness and violence of the Viking age. In "The Challenge of Thor," with which the saga begins, the god is represented as saying, in the brief, snapping lines :

"Force rules the world still,  
Has ruled it, shall rule it;  
Meekness is weakness,  
Strength is triumphant;  
Over the whole earth  
Still is it Thor's-Day!"

But at the last the Nun of Nidaros sings, after all the passion and slaying :

"Stronger than steel  
Is the sword of the Spirit;  
Swifter than arrows  
The light of the truth is;  
Greater than anger  
Is love, and subdueth!"

And then, in the "Interlude"—for there is an interlude between every two poems—come those beautiful, ever memorable comments of the Theologian, inculcating Christian charity among believers, only a small part of which can here be quoted :

"Not to one church alone, but seven,  
The voice prophetic spake from heaven;  
And unto each the promise came,  
Diversified, but still the same;  
For him that overcometh are  
The new name written on the stone,  
The raiment white, the crown, the throne,  
And I will give him the Morning Star!"

The Theologian's tale, which is next in order, Longfellow himself calls "a dismal story of fanaticism." With this is immediately contrasted the Poet's cheerful story of "The Birds of Killingworth." The Theologian's tale had been laid in the Spain of the Inquisition; this is in a modern Connecticut village. At a town meeting the birds had been banished, because of their depreda-

tions upon grain and fruit; but glad enough were the villagers to bring them back again when caterpillars devoured the orchards, and cankerworms rained down on women's heads! The speech of the schoolmaster against the ruthless edict is replete with fire and beauty, and we are glad that he is finally rewarded by the hand of his fairest pupil:

"But blither still and louder caroled they  
Upon the morrow, for they seemed to know  
It was the fair Almira's wedding day,  
And everywhere, around, above, below,  
When the preceptor bore his bride away,  
Their songs burst forth in joyous overflow,  
And a new heaven bent over a new earth  
Amid the sunny farms of Killingworth."

The next day there is more telling of stories. In one of them, that of the Spanish Jew, there is an illustration of Longfellow's magic in dealing with proper names, and winning from them, in a way almost as masterly as Milton's, impressive or beautiful effects for his verse:

"Into the city of Kambalu,  
At the head of his dusty caravan,  
Laden with treasure from realms afar,  
Baldacca and Kelat and Kandahar,  
Rode the great Captain Alau."

Once before has this been done in connection with the Spanish Jew. In the "Prelude," "his garments breathed a spicy scent"

"Like the soft aromatic gales  
That meet the mariner, who sails  
Through the Moluccas, and the seas  
That wash the shores of Celebes."

But indeed they must be refractory words that Longfellow could not coax into lines of loveliest music.

On the evening of the second day the

*(End of Required Reading for January.)*

tales are resumed, and with the eight then told the series is concluded. Perhaps the merit of the earlier ones is not quite maintained to the end, though exceptions will readily occur to the memory. In the Theologian's third tale is a line a part of which many will recognize without being aware of its authorship:

"Ships that pass in the night, and speak each other  
in passing."

The narrators, partly by reason of their nativity, and partly because of the extent of their reading, carry us well over the world. The Jew of Alicant always chooses Oriental subjects. Then there are four the scene of which is laid in Italy; three in Germany; others in Spain and France; others, as we have seen, in the Scandinavian North; and still others in New England and the Middle States. They come from all sources—the Talmud, old ballads, medieval chronicles. They belong to all ages, from the most mythical past to the present century. In this variety of origin and of scene they resemble the "Canterbury Tales." Chaucer, too, was an eclectic, a medium for conveying, in language of marvelous clearness and charm, the thought of many climes and many times to the England of the fourteenth century. If Longfellow is not destined to occupy so lofty a niche in the temple of fame, at all events we may say of his "Tales of a Wayside Inn" that by them he is giving, and will yet give, pleasure to multitudes, while they furnish no occasion for the regrets and retractions with which Chaucer was fain to conclude his greatest work.

## INCENTIVES.

BY JANET REMINGTON.

**A** YOUTH who longed for fame, with ready pen  
Wrote on grave themes, in manner learned and wise.  
But no one heeded; striving for this prize,  
In vain he toiled for love of fame, not men.  
Then, through defeat, a miracle was wrought;  
For he who had been blind to human need,  
Received his sight, and when, from self-love freed,  
He worked for love of men, fame came unsought.

## THE SENATOR'S DAUGHTERS.\*

BY A. C. WHEELER.

### CHAPTER XIX.

WHEN Cicely again met her sister Louise she avoided looking her in the face for some time. Her feelings were in a rather insurgent condition for such an inexperienced young woman, and sisters have a way of reading faces that is unknown to the rest of the world.

The first thing that Louise said was, "Well my dear, you are wasting a good deal of time if we are to pack up. The blow has fallen, I understand, and Upsandowns is sold."

Cicely insisted on walking round the room as she replied, "Oh, there's plenty of time. I don't believe in doing anything in a hurry."

No sooner had she said this than she appeared to be struck with the absurdity of it and began to laugh. Something in the tone caught the quick ear of Louise.

"What's the matter?" she asked. "Let me look at you. What are you pulling those skirts off the pegs for? I have just hung them up there to air."

"I must be losing my senses," replied Cicely. "Don't mind me; I'm not in a responsible condition. Do you know what I did before I came in here? I went up into mother's room—you know that old Methodist portrait of her that Elliot painted—with the starched collar—the one that has hung over her bureau since we were babies, and that nobody but you and I liked. It was taken down several weeks ago and stood there in the corner, face to the wall, to be carried out to the barn, I suppose. Well, I lugged in a stepladder and put it back again myself in the old place. I must have been desperate, for I found myself soliloquizing, and nobody who isn't as crazy as Halmet ever does that. 'Stay there,' I said, 'for another thirty years. Nobody shall ever take you down without my permission.' I think I must have shaken my fist in my

delirium, and, now I think of it, looked like a petroleum thrower on a barricade, as I stood there on that stepladder."

"Why," said Louise, who was regarding her curiously, "I thought I heard you playing the piano."

"You did—and if you listened you wondered at the kind of music I was playing. I couldn't help going in and shaking hands with the old instrument—it was a congratulatory shake that you heard."

"Cicely," said Louise quite gravely, "what has happened to you?"

"I sent you up father's telegram; you ought to know what has happened," answered Cicely. "You take it seriously, that is all."

"If you will take my advice, my dear," remarked the elder sister, "you will calm yourself. Your language is almost hysterical."

"Take your advice, indeed!" exclaimed Cicely. "All this comes of trying to follow your advice, which was to manage men. I'm managed myself—sold with the place!"

Then she rushed at her sister with a wild impulse, threw her arms about her and added, "But it's all my own fault—don't blame Mr. McBurney. We've been entertaining a sheet anchor unawares."

Some glimmer of the truth must have forced its way through this mixed metaphor, for Louise drew herself slightly up, in spite of the affectionate encumbrance, and said:

"There are some things which when lost are more deeply regretted than one's senses; self-respect is one of them. Tell me without any more childishness what you have done."

"I have promised to marry Mr. McBurney," said Cicely, trying to imitate her sister with sudden dignity as she disengaged herself and threw her head back. "Oh don't waste your disdain yet, wait till you hear all. I threw myself at him headlong. I

\* Begun in the August number.

actually begged him to buy Upsandowns and I'd throw myself into the bargain, and he refused the bargain point-blank. Yes, he did—told me to my face that he wouldn't purchase a wife at any price."

"Oh dear," said Louise, "and I thought you had something of the family pride in your character!"

"Not a bit," retorted Cicely. "The family pride isn't worth having. It's a sleek, heartless hypocrite, that would stand by and see our—my home dismantled and every holy association torn limb from limb."

"Well, well, you are inconsiderate! But Mr. McBurney refused, you say?"

"Yes, he did. With an utter disregard of everything but sentiment he said that he had made other arrangements—he had already bought Upsandowns and intended to make it over to me, and I should marry the man I loved, no matter who he was. And I—Oh Louise—I told him he was the man—and heaven forgive me, he is!"

It was at least a minute before the elder sister made reply, and Cicely had seated herself in front of her with a look of challenge.

"My dear," Louise presently said, "if you have made up your mind to this step there is nothing for me to do but to lend you all the help I can to prevent it from being a mistake. I dare say you know Mr. McBurney better than I do. I am willing to believe it. I am only afraid he doesn't know you as well as I do."

"Nobody will ever know all my failings so well as my sister," exclaimed Cicely. "I don't hope for it. Therefore I can say to you that, looking it all over, I have no reproaches and no regrets. But I must have your sympathy and help. You have made up your mind to go out into the world with a large mission of some kind. I am going to remain the Cinderella—even when the golden chariot and the milk-white steeds drive up. But I do want your help, Louise—to hold the fort. It's very absurd for a Cinderella to talk about nailing her flag to the mast and dying in the last ditch and all those desperate things, but I don't see why a woman with a good fighting sentiment

shouldn't unfurl her banners, if she has any, and get out the family armor, if there is any, and—Oh dear! what am I talking about? You know what I mean, don't you?"

"Yes, I think I do. You are a domestic Joan of Arc. But, my dear, the fight ought to be over if you are to become the mistress of Upsandowns. It's the rest of us, it seems to me, who will have to do the fighting."

"Now you are going to argue, and you know I will be at a disadvantage. All I can do is to tell you what I feel. Some people are gifted with great talents,—like you, Louise—and it is their duty to do all they can to save the race. The best such a poor unreasonable thing as I am can do is to try to save one or two members of it, including myself. Louise, I want to ask you a confidential question"—and she dropped her voice accordingly as she came to a family secret that had never before been discussed. "Don't you think father is inclined to be—well, to be rather gay for his age?"

Louise lifted her eyebrows deprecatingly and considered. These two women had kept the same subject in different caskets; was it policy to open the receptacles and make comparisons?

"I don't think," she finally said, "that either of us is qualified to sit in judgment on our father. We should have to estimate him from our narrow, feminine point of view, and he is essentially masculine and—vital. It does n't appear to be the task of affection."

"Is it the task of affection to look anything disagreeable in the face?"

"Yes, because when affection does it, the disagreeable disappears."

Cicely gave a shrug, as she always did at the slightest prospect of an abstraction. "Father will be here in a day or two. I shall rely upon your help in what I want to do, for it must be done quickly."

Then they grew confidential, and their conversation took on a low, cooing tone, too private even for a privileged historian.

## CHAPTER XX.

The week that followed at Upsandowns was crowded full of emotions that hardly rose to the dignity of events. As soon as

Mrs. Blood and Mrs. Bland clearly understood Cicely's *coup* they withdrew into themselves. They could be heard behind locked doors talking rapidly in low tones, and one or two glimpses had shown them sitting with their rockers close together. Cicely hung out a white flag of magnanimity and made several small attempts to show that she was not triumphing. But they ended in a return of frigid civility that was discouraging. So the household fell into exclusive groups and consultations. Mr. McBurney was shut in the library for hours with Cicely. Cicely and Louise shut themselves in one wing of the building and Mrs. Blood and Mrs. Bland were closeted at the other end of the establishment. The meals were served "in sections," as Martin phrased it, and the armed neutrality finally took to bridging over the gap with epistolary devices. Martin with much formality would bring a note from one room to the other: "Would Miss Van Houghton kindly consent to the use of the phaeton for an hour in order to mail a letter, and much accommodate—Mrs. Blood." Then Cicely would send Martin back with a formal rejoinder: "Miss Van Houghton is not aware that any new arrangements have been made with respect to the family equipages, as yet. Respectfully," etc.

All Louise's efforts were unavailing to overcome this absurd deadlock, and Cicely reminded her that it would all disappear with the arrival of the father.

His appearance, therefore, was hailed with the éclat he deserved. He came as of old, resoundingly. They all rushed out to meet him. His heavy but springy tread on the veranda was a reminder of old times, and his gusty impartiality and effusive affection made their petty differences look very foolish.

"Well, girls," he said, "here we are, home again—round the old fireside once more, etc."

"Once more, pa," said Mrs. Blood, "for the last time."

"Tut, tut! Who says so? Families don't go to pieces like parties. Wherever there's a mother there's a home, and it

strikes me we're pretty well provided now. Now then, let me get this heavy coat off. Cicely, my dear, you look like a peony—but this mountain air is a little severe on your old dad. I couldn't get through a winter here again. Did you have my room warmed?"

After a chorus of protests that he looked heartier than ever, they let him escape. And then began the skirmishing of the two camps to capture his ear first. But he was too adroit to be caught that way. He put one and another off till he got them all together in the library, with Cicely in the background, and then told them to fire away, safe in the conviction that they would aim over his head at each other.

But the council determined nothing. The senator was delightfully suave, affectionate, and indiscriminate. He congratulated them all on having husbands secured or selected. He felt that his career as a domestic man was thus nobly rounded up, and he could give his remaining years to his country.

"You all feel as I do, I hope, that it is a cause for thankfulness that the estate which I can no longer carry passes, quite in a natural way, to the youngest of you, who will keep it intact, with all its altars standing, where we can return in the intervals of our worldly stress and renew its blessed memories and associations."

All the attempts of Mrs. Blood and Mrs. Bland to dissuade him from selling were of no avail. He could not carry the establishment. He felt that he had completed his work in it, and other work remained for him to do. So that what was called a family council was merely an audience given by the senator to his children, in which he did most of the talking and grandiosely had his own way, Cicely sitting demurely in the background, doing her best to play the Cinderella rôle.

Two days were all that the senator could spare, and the family, with a consciousness of immediate separation, managed to forget for a while, or to suppress, all the little differences, and made quite a show of amiability. But it was plain enough to Cicely that her father's heart was not in the country.

He complained of the fires. Hoped that if she intended to live in the place McBurney would put in steam pipes. He betrayed his hotel habits to quick eyes—missed the telephone and the news stand, and when not being directly entertained wandered about with a bored air. Altogether the father was sadly changed from the parent Cicely remembered, who was the life and spirit of the home and whose coming was jocosely announced by clapping of little hands and crowing of little throats. It saddened her a great deal and she could not understand it. But it strengthened her in her resolve, and gave to her affection a little touch of considerate reticence.

Mr. McBurney showed a good deal of patience. "There need be no hurry," he said to Cicely, "we can get married any time within a year. It will give me the chance to have a long courtship; I haven't had any you know."

To his surprise Cicely preferred to "have the thing over" at once. "I want it off my mind," she said. "Go and talk to father."

The result was a quiet wedding at the house, with only the family and a few friends present, and the next day there was leave taking.

At nightfall Cicely sat down with her husband in the library at Upsandowns, feeling rather desolate, and acting, her husband thought, rather moodily and regretfully.

He poked the fire nervously, pulled down the curtains, arranged the lamp, and fussed about with a clattering imputation that this attempt to get up the appearance of domestic comfort ought to be made by his wife, who sat there with her head in her hand stubbornly irresponsible.

"Don't you think," he said, "that it would be more cosy if I put this lamp on the mantel?"

"No," replied Cicely almost snappishly, "let the lamp alone and sit down."

He obeyed her with that helpless patience which men show when they encounter the inscrutable in woman, and there was a moment's dead silence.

Presently he ventured another remark.

"It's more like a funeral than a marriage, isn't it?"

"Can't you understand," said his bride, "that a woman is entitled to a little sorrowful reflection when all that she has loved abandons her?"

"All that she loves, Cicely? Isn't that rather rough on me? I'm in the boat with you, my dear. Perhaps you'd feel better if you let me take the tiller. You can't steer if you are going to look over your shoulder that way."

"That's right—reproaches to start with help matters! Let us begin with our shortcomings; I suppose it's the regular way with married people."

"All right, let's sit here and pout. I don't want to quarrel with you on our wedding night."

"Oh, don't hesitate! I dare say I'll get used to it soon enough."

Mr. McBurney was astonished and hurt.

"Cicely," he said, with a sudden tone of serious reproach, "you speak as if you had made a terrible mistake. I was always afraid you would if you married me. Let's get it straight. I have never thought of anything but your happiness in this matter; if I have imperiled it, say so plainly. I'd rather walk out on my wedding night and go to Australia than stay here to remind you of your misfortune. All you have to do is to say the word."

She looked at him with a mild surprise. There was something round his mouth that appeared to convince her, and she said so frankly.

"I believe you would," she answered, "I believe you would walk out this minute and leave me here alone in this big house without a soul to comfort me or protect me or understand me. Yes, you would, if you thought I wanted you to do anything so idiotic, because you always have done it—I mean you have done whatever you thought I wanted done. And when I think of how you have thrown yourself away on such a contradictory and unreasonable thing as I am—you might at least let me feel sorry for you—there!"

He pulled her hands away from her face,

kissed her guardedly on a wet cheek, and said :

"That's all right; I suppose a girl does feel pretty badly smashed up at first when she finds all her flesh and blood gone. But you'll have 'em all back again. They're homing birds and don't know it."

"But it will be awfully lonesome for you," interrogatively. "You will be thinking of Australia."

"Say, Cicely, a man don't think of Australia when he's got an El Dorado in the house. I'll tell you what we'll do. Let's build a fire in the music room and get out all the old music. You never heard me sing 'The Friar of Orders Gray' did you? I'll make the fire. You tumble down that old music. Hold on, I'll tell you what I'll do: I'll get my chafing dish out of my trunk and make you a midnight ragout when we have sung ourselves hungry."

"Oh, let Martin build the fire," said Cicely chirpingly; "I'll light the old wax candles."

"All right, let's light up the whole ranch. By George, we'll illuminate in our own honor!"

About twelve o'clock that night Mrs. Humphreys, who lived on Wild Brier Hill about two miles south of Upsandowns, got up to get the squills for her youngest child, who was croupy, and struck an attitude of astonishment at her north window. Then she called to her husband, "Elias, get up! As sure as fate Upsandowns is afire inside."

Elias rubbed his eyes, took a good look, and said, "Pickles, mother! There's a brush fire somewheres and it's shinin' on the winders."

Nothing would do, however, but Elias had to dress himself and go over. At the moment this decision was arrived at, the two young scapegraces were sitting down at a small table to test an anomalous dish that had been cooked over a lamp. They had leaned across the table and kissed each other and laughed—and that must have been the last act in the evening's comedy, for when Elias arrived through the trees at the entrance gate there stood the old mansion, darkly intact save that a cold

beam from a late moon was making a pallid silhouette of the branches on the east wing.

## CHAPTER XXI.

MARRIAGE has two sides. It will not do to regard it only as a social institute, nor will it suffice to call it a sacrament. It must be both, and the sacrament must be laid upon purely human altars. Its perfect work is in the consecration of nature's own methods, not in the disavowal or the disregard of them. It is true enough that nature, who throws the sexes together with only her race purposes, cannot be said to present any spiritual aim; but it is amazing how nature aids and abets the higher purposes of marriage when the free agents are obedient to the best laws of their being.

She is a little ruthless, perhaps, with the sentimentalities. Pan himself could not plant a more cruel hoof upon the thousand little ideals of a romantic courtship. They are dissipated like so many filmy webs by the severe intimacy of marriage. On the man's part, possession is in itself an awakening to prosaic realities. One of the chief incentives of the masculine nature, which is the passion of accomplishment, the aggressive exercise of the will in attainment, is in relapse. "I have got what I wanted. What next?" asks the virile animal. To this must be added that fine shade of disappointment which every man feels when his ideal, that every other man wanted, is in his arms and it is not in the order of things for anybody else to want her any more. The glamour of the unattainable is quenched, and all the faculties long strung to the one purpose of attainment may, if he is merely a virile animal, convince him that he has an aching void.

In the normal man these disquietments are ephemeral. Forces are at work of which he is as ignorant as any other animal. He will learn, slowly enough, that the romantic and idealized affection of youth is being displaced by a love that passeth understanding. It is wrought out of a sacred intimacy in which two souls stand against the world, with their secrets, their unutterable confidences, and their sufferings. Then that cunning mistress of all, nature herself, welds them

with the sledge of maternity. Out of the furnace of motherhood the woman steps forth with all the dross of girlhood and most of the illusions of youth burnt away. And all at once the man is champion, defender, patriarch, and priest. The roots of life grow out of marriage, and encompass both trunks, and although one may be an oak and the other an ozier, they can only be torn asunder by violence. And so love, which, like everything else, must have its perturbations and its winters to get on at all, grows from passion to an eternal friendship, with its roots in the soil but its branches in the upper air.

When Louise parted from her sister, Cicely said, "I am going to keep your room for you sacredly. I shall go into it now and then and wish you here for my sake."

All Louise said in reply was, "How happy you look! I don't believe you will need a sister any more."

But she carried away with her some kind of undefinable regret, as if she were leaving an abiding place.

Hotel life was not at all to her taste, nor were the acquaintances that her husband's public career forced upon her at all congenial. St. Clair returned to New York a day or two after she arrived. He was full of his project of establishing a national *conservatoire* of liberal arts, but it looked as if he would have to lecture for a living. Then it came out that he was somewhat embarrassed by Senator Van Houghton's change of fortune, as that generous patron had promised to head his list of subscribers with a handsome sum, and the senator's name meant everything to the scheme.

It took Louise just about one month to discover that her husband had no sense of the value of money. She found out later that a man who has never earned money has a purely visionary idea of its power and a profligate's method of using it. She set to work to compensate matters by her own thrift and tact, and that brought on the first disagreement. She refused to go with her husband on several occasions when the visits entailed heavy livery bills. She declined to avail herself of the credit given her at the fashionable dressmaker's, and, woman like,

she began to economize in trifles. St. Clair regarded this with undisguised protest. "My dear," he said, "it is absolutely necessary that you should sustain the appearance of a lady of the finest taste. Otherwise you will be a living contradiction of my public utterances. In order to win to our assistance the wealth and culture of the city we must maintain a position of authoritative refinement in dress and living. Remember, we are not in politics or agriculture, but in esthetics."

"Whatever we are in," said Louise, "I think we ought to avoid being in it at the expense of somebody else."

"Yes, yes, I know; that is the economics of Puritanism, and very sturdy and beautiful it is in its little round. But in the great domain of beauty art must be subsidized. It must have patrons. You cannot depend upon the public to desire or to support that of which they have no conception. Somebody must furnish the educational means, and somebody must be the almoners. I asked you to go with me to Mrs. Lester's because she will have there the very people I wish to interest in my project. They are liberal, generous, and a little vain of their power of patronage. I desire to use them all in the furtherance of a benign scheme. But you lent me no assistance whatever."

"I found the people you speak of to be frivolous, vulgar, and dishonest. Their conversation appalled me and their manners made me blush. They flattered you to your face and disparaged you behind your back; you were a genius or a fad just as you happened to be within hearing or not. I don't think your respect for your wife should allow you to take her into such company."

"You astonish me!" said St. Clair. "I knew that you had rather prim notions of your own, but it never occurred to me that you would carry them to such lengths. It begins to look as if we should not agree at all in this work of our lives."

"I shall try to do my share of the work conscientiously," replied Louise, "as a wife should; but it must be as a wife."

This conversation was the keynote of a year's experience. Louise disappointed her

husband. In fact I think she bored him. She could not be warped by his sophistries, or beguiled by his sensuous eloquence, for the simple reason that she had begun to suspect his sincerity. He lived at a luxurious pace, never denied himself anything, and presently she learned that he was writing to his father for money. Some of his bills she paid out of her own private resources, and on one occasion she borrowed a sum from her father to liquidate a bill that came in from Delmonico's while he was away. This incident, which occurred six months after the marriage, precipitated matters. Louise did not tell him of it for fear of humiliating him. He discovered it himself and instead of being humiliated commended her for her independence, and suggested that she avail herself of the senator's liberality to wipe out two or three other claims that were annoying.

At this speech Louise withdrew into herself. She felt ashamed, but she dreaded to invite any further exhibitions of the same spirit. The nobility of her husband suffered at close contact. She felt it and tried to avoid the full discovery in a reserve that annoyed St. Clair much more than her open resentment could have done. He was a man who at any time would rather be irritated than bored. They avoided each other. St. Clair plunged into the more congenial sets, where he occasionally referred to "that noble woman," his wife, who lived "in an astral sphere of her own."

Louise made up her mind to her duty. It was to allow no considerations of personal comfort to influence her. She tried to interest herself in her husband's work, but it never could be adjusted to her methodical candor and honesty. She wanted a home, and it began to dawn on her mind that St. Clair preferred an itinerant life that wore to her an air of pretentious vagabondage. But she would submit to that if she could sooner or later bring matters round to an equitable basis.

While everything was in this unsatisfactory condition St. Clair went off on one of his lecturing tours and was gone a month. During that time Louise became aware that she was becoming an invalid. The knowl-

edge filled her with strange apprehensions and a subtle joy. She thought less of herself than of her husband, and she tried to think of him in the new relationship of a father. She wrote to him tenderly and delicately and told him her secret. After waiting a week or more she received an answer that hurt her inexpressibly.

"I have made up my mind," it said, "that Chicago and not New York is the place in which I can best realize my life work, and I have made up my mind to make this city my pivotal point. The western people have a large, unquestioning generosity that contrasts strongly with the priggish hesitancy of New York. The young blood of the new civilization leaps responsively to the new and the beautiful. I have secured handsome rooms for you and shall expect you to come to me as soon as possible. I regret, of course, to hear of your condition, for it cannot but interfere sadly with our large work ahead. Wire me when you start."

Then the grave and self-reliant Louise found her eyes filling with water. There are times in a woman's life when her whole soul turns to her husband with inexpressible yearning and forgiveness. It is a sad presage of married life if she finds no sympathy there.

Later, nervous and hysterical, she found herself in one of those feverish caravansaries of the western metropolis which seem to pulsate day and night with the maelstrom of excitement that races round it. From her adjoining boudoir she could hear at night the voice of her husband and the clink of glasses, as he entertained the choice spirits that he had gathered around him with stupendous projects. If she remonstrated mildly he broke into one of his exordiums. "These men, my dear, are the young capitalists of the great West. Their souls catch fire at the new evangel. It is to them we must look for the helping hands that are to plant us on the rock of our salvation."

For the first time this sounded to Louise like the veriest cant, and St. Clair, who was beginning to dread her calm scrutiny, immediately took another turn.

"My dear, I am planning and scheming

for you. A little while longer of this life and then I will plant you, my lady of the manor, in secure affluence and repose. Trust me, and help me.

But the gap between these professions and the life they were leading grew wider and wider. St. Clair's face continually wore the flush of champagne. His irregularity of life increased, and he took less pains to disguise himself to his wife.

Such was the state of affairs when a child was born in a hotel, and the mother lay for weeks between life and death. Surely no lady of the manor was ever so distressingly placed.

Some stray reflections of a far-away sunshine came at intervals in Cicely's letters. They had a mocking undertone that was jocund. "My husband," one of them said, "turns out a regular brick—fire-proof brick—and enters into my scheme heart and soul. We are settling down to the most prosaic, humdrum agricultural routine, making the farm pay and getting ready baby clothes. Oh, it does pay, Louise—mother Louise—isn't it odd? Does your heart sing with its new burden, dear? Mine does."

But Louise uttered not a word of complaint. Her lips were sealed. As she passed through convalescence she gave most of her time to her boy. She had learned that in order to win the father's attention he had to be attractively attired. The thousand disagreeable duties of motherhood must be scrupulously hidden from the esthetic parent, who, when the mother had spent hours in arraying their child in picturesque adornment, went off into eloquent praises of the loveliness of young life, but who shrank from his own offspring if it was in distress or *en dèshabillé*.

All at once it occurred to Louise that this man, whose emotions were guided by his senses, must have seen her in conditions that shocked him. She was startled at the thought and went to her mirror. She had lost something of the prettiness and bloom of her youth. There were lines on her face. She stared at herself with the steadiness of a new discernment. "He worships beauty," she said; "I have lost some of mine and

with it has gone his worship." Why had she never thought of this before? With all her native strength of mind Louise was a woman, and the reflection was tinged with a slight hue of jealousy. "He will worship the beautiful still, wherever he can find it." Then she did what she never did before. She mistrusted him and watched him out of the corner of her eye. Almost immediately circumstances, as they always do, accommodated the new disposition. He had found a lady patron who flattered and encouraged him. He was spending most of his time at her house. She was a mature beauty and her home was in Denver. Fancy then, her surprise when St. Clair said one day, "My dear, I have received the most flattering offers from the young metropolis of the West."

"Yes," said Louise, "Denver."

"Exactly! How did you guess it? It is the coming center of the continent. I think its delightful climate—six hundred miles of dry plains on the east, and the backbone of the Rockies on the west—driest climate in the world—I think it would be just the place."

"I shall not go to Denver," said Louise quietly.

"You prefer to go back east on a long visit?" he asked with just a little eagerness.

"Certainly, if you desire it."

"Desire it? I desire nothing of the sort. What put that unworthy notion into your head?"

"I suppose it was my own desire. I thought it might be yours also. You may go to Denver. As for me this is my last stage in the itinerary."

Even then she looked eagerly for a remonstrance, but he only said, "Perhaps it is as well. You are not fitted for this pioneer work. You shall go back and take a long rest. When I have made the path smooth I will send for you."

And that was the end of it all. Not a reproach was uttered by her, but if the man had possessed the most rudimental spiritual vision he would have detected the silent heart-break.

He grew quite enthusiastic over it. "It

takes a great load off my mind," he said. I shall think of you and work for you much better if I do not see your discomforts."

## CHAPTER XXII.

ON a specially golden morning in early October a lady and child, with a nurse, got out of the train at Suffern. It was one of those warm, dreamy mornings when heaven is like a cathedral window and earth sits with folded hands under a benediction. She stood in the doorway of the station, looking at the gorge in the mountains, down which the sumac was pouring its leafy cascades of blood.

She was not thinking of the colors. To some senses these pictures have only associations. They belong not to art but to events, as if memory itself could fix itself in pigments.

Then a handsome vehicle drove up, and a moment later Cicely and Louise were embracing each other with utter indifference to the on-lookers, and making an entirely superfluous sensation over a bundle of lace and wrappages.

Once in her own room, Louise, of course, broke down temporarily. It was in some sort self-pity. She carried in her face the acknowledgment of failure. It was not necessary to speak of it. And yet how was it possible for affection to muzzle itself.

"You shall stay a year," said Cicely. "I have need of you, and heaven sent you this way. First of all, let's compare the babies."

When that and other preliminaries were disposed of Cicely sat down on a cushion and looked up into her sister's face.

"Tell me," she said, "have you learned the same great lesson that I have?"

"I've learned a great many, dear, what is yours?"

"Don't you remember telling me something about managing men?"

"Why do you speak of that?"

"Because I have learned the secret of it."

"You?"

"Yes. The way to manage them is to produce them. Take them in the germ and mould them before they know what ails

them. We've tried the mature thing, Louise. It's more bother than it's worth. I don't know what luck you have had, but I'm satisfied that it doesn't pay to waste time with old stock when you have the plastic material right under your thumb. Now I've got the most devoted idiot of a husband you ever heard of. He's a revelation of disinterested imbecility at times. You can't help loving such supernatural stupidity, can you?—but you can't make him over. I can't give him any of my dash and fire and determination. It was a problem. Nature solved it by setting a new sum. We've got a chance, Louise, to make two men just as we want them. We haven't lived in vain, and I think it is better than trying to make the universe over again—though to tell you the truth I believe if every woman would begin *de novo* we might reconstruct a part of it in time. It's just like this, dear. We have to put up with some man or other, of course. That's one of nature's penalties. Generally he is a combination of genius and perversity. If he has divine instincts, they are running wild. If he has emotions, they slop over. It is the divine prerogative of motherhood to take this material and reconstruct it, first in herself and then out of herself. That's our mission, Louise."

The elder sister was astonished at the condition of the household. This indefatigable little woman had actually restored the original atmosphere of the place. She had taken up her private abode in her mother's room, she asked a blessing at the table, she had the old portraits revarnished and put back in their places, and she had brought the prodigal back.

"Yes," she said, "I'll tell you how it was. My husband got a little blue over the estate. It wasn't productive and it cost a deal of money. 'Let's make it productive,' says I. 'How?' says he. 'I don't know,' says I. 'Neither do I,' says he. In unobtrusive helplessness my husband is a perennial champion. I went down to see Banny and happened to tell him about it. 'Ask my wife,' says he, 'she'll tell you how to do it. That's her business. My boss used to send her all over to fix up gardens and farms,'

I put it before her. She asked me ten thousand questions,—how many acres, how many cleared, how many dry, how many exhausted, how much water, what are the levels, how long since they were fertilized—not one of which I could answer. Had to come back and tell my own dear idiot that he must take a month and study up the answers. He took the list, sat down with a pencil and answered them all. When I went back that amazing young woman made a map of the place, figured it all up, and said the place ought to return ten per cent on the investment. It's going to do it too. I'll tell you why! I took that house of Martin's, fitted it all up, and brought the invalid up here. Banny's the superintendent and she's the overseer. You ought to see her trundled over the fields in a wheel chair to give her directions. When father comes up he will not know the place."

October gleamed like old gold through the chestnuts. Long, restful days they were as these sisters walked over the fields and tried to look through their early impressions. Louise was like one waiting, and Cicely never broke the reticence. Whenever the disappointment of her life was particularly poignant, Cicely took the baby and put it in

her arms, and that seemed to connect her with the future.

Then the autumn died out, sere and crackling, into winter. Great storms came and enveloped the old house in snow. And one particularly stormy day Cicely brought a paper up and pointed to a paragraph. Louise read the expression of her sister's face and gave a start.

"Dead?" she asked.

"No, not yet. Pneumonia at a hotel in Denver."

"Then I must go to him," and Louise stood up."

"Read the paragraph. It says his wife is attending him."

Louise sat down again.

"You have got the best part of him here; don't run away from it," said Cicely, and then she brought the baby.

Nothing more was said for some time. Then Cicely came up close to the bowed woman and whispered in her ear:

"Father is married—it is in the same paper. Oh, Louise, we are but women, but surely in us are transmitted some of the enduring sentiments! Let us give our lives to grafting them upon the men who have been placed in our conserving arms."

(*The end.*)

## PESSIMISM IN THE RUSSIAN NOVEL.

BY E. G. BONER.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

ANY one who is acquainted with the modern literature of Russia cannot fail to have noticed that the tone of its most celebrated novels, one and all, is invariably the same; a tone which is the result of a sorrowful feeling of the indefinite ills that afflict daily life. You might say that all, or almost all, of the Russian novelists had swept their brushes over one another's palettes and borrowed from one another the colors they use. The greater number of their characters, also, at least in their principal lines, resemble one another most

strongly in light and shadow. To indicate these resemblances it would be sufficient to bring the personages together and set them opposite one another—Lermontoff's Petchorin, for instance, opposite Gogol's Tienetnikof or Gonciarov's Oblomof, or Herten's Beltof and Turgenieff's Neschadanoff, Ssanin, Tustof, and Litvinov opposite Tolstoi's Besukhof, Oblonsky, and Levine. Then you could easily see how all are marked with the same stamp of sadness.

One would suppose from this that such chosen favorite types would have character-

istics other than those which excite the reader's antipathy. But what are these characteristics? Love, courage, virtue, faith, patriotism, self-abnegation? Alas! all these are useless endowments. Their only distinguishing feature is something entirely different. It is weariness of life. Yes, weariness of life is the principal ingredient of the Russian novel which has any self-respect. This weariness has perhaps come out of that tendency which the Slavs have toward the eastern *kef*, an undefinable compound of the English *spleen*, the German *Weltschmerz*, the Turkish *fithir*, the Parisian *petit ennui*, the Sicilian *lissa*. Yet more than from any other thing you could say that such a kind of mental somnolence proceeds from that *acedia* (the word is Apollonius of Rhodes') which was the malady of convents during the Middle Ages. This *acedia*, according to the analysis of a monk who was affected by it, was a 'melancholy or weariness derived from aberration of the spirit, or an excessive sadness of the mind, which destroyed every spiritual contentment and threw the soul back on itself just as though it had come forth out of an abyss of despair.

Among those who were afflicted with this very disease and bore within themselves its "noisome vapor" was the poet Francesco Petrarck, in whom this wholly modern malady was mingled with idealisms and with dreams. Geiger defines the sickness as "a perfectly human weakness, which overcomes the best of mortals. It is a strife between being and non being, an effort to fill the void of daily life with philosophical ideas, a dissatisfaction produced by the thought of ills we have suffered and by the presentiment of ills to come, a kind of desperation derived from contrasting the peace which others enjoy with the restlessness which torments our own mind, a discouragement springing from the consciousness that all our efforts will never suffice to attain the longed-for goal, and, finally, the persuasion that human existence is an eternal circle in which the worst triumph and the best succumb. However we may designate such a condition, and if instead of *acedia* we wish to call it by its modern name, pessimism, melancholy, or

hypocondria, we will, nevertheless, never succeed in fully expressing that burdensome feeling which refuses to submit to any exact definition and which cannot be conquered. For it is closely bound up with human nature, always restless and prone to error, the desire to aid men and yet stay apart from them, to occupy the first place and after all to be satisfied with a golden mediocrity, to actively labor and yet to lead a contemplative life.

There is nothing more obvious than this, for in almost all the Russian novels we find strong passions of love passing quickly into baleful repose, hymns of battle interrupted by yawns, great and sacred ideals stoutly maintained at first and shortly afterwards dreamed about platonically, then discussed, finally derided; while a calm spirit of despair, a mocking anguish spreads and enfolds the whole book more and more, like a swamp mist. Is it a sign of the times? Is it a moment of dolorous moral conception? Is it a foretaste of the literature of the future?

You may cite Faust, Manfred, René. They have indeed a share in this manifestation, and yet there appears among the heroes of the Russian novels a spirit of languor, rather a fatigue, a discouragement born of that kind of sickness of the will which is not an ardent striving for knowledge, for being, for possessing, peculiar to those great, despairing heroes of the West. The Slavic heroes have already passed that period of generous sufferings and noble frenzies. And after having struggled, hoped, and groaned, after having seen the uselessness of all things, they are bored. Bored tranquilly, smoking a cigarette and listening to the bubbling of the *samovar*.

Culture, on its part, has only convinced them the more of the infinite vanity of everything—that culture of theirs which could well be fictitious, having never passed into their blood and marrow, but is the result of half-learned literary and scientific principles, so that Dumas said of them: "They are only powdered over with civilization, and you find them still ignorant and barbarous, like peoples who are just beginning, and already corrupt and dangerous like nations which are ending." We could

well believe that it is not an accident that nihilism "should be born in a country destitute at the present time of the arts, and not even sustained by distant memories of an art long since passed away—yet a country well steeped in the results of modern science." Ideals? They have them no more, those men. Turgenieff says in so many words, "We Russians lack a strong leading motive; we are sufficient for nothing, we believe in nothing; we were never young, even in our youth." And again: "As a young man I could have scaled the heavens; afterwards I was satisfied with growing enthusiastic over humanity, then over my fatherland; when this epoch had gone by my aspirations were limited to a quiet domestic comfort; now I am wallowing in the ditch. How admirably we Russians know how to end our longings!"

Another one of these authors, Rudin, of the same class as Turgenieff, writes to a friend with the impulse of strange sincerity: "Nature was prodigal of gifts to me, but I shall die, none the less, without having done anything worthy of myself, and shall leave no beneficent trace of my passing. All my wealth has been aimlessly squandered; I shall not see the harvest of the seeds I have sown. I lack—I cannot say what I lack. Probably that thing without which one cannot move the hearts of men, nor rule the minds of women." Tschedrine confesses himself in like manner: "We Russians are not habituated to any true and proper system of education. We are taught accomplishments. . . . We grow up too naturally, just as nettles under the hedges. We live in a certain primitive state; we vegetate, we lie, we offer insults, through a purely personal inclination, as it were, not aiming at seriousness in either moral or social ends."

This mixture of the shadow and a gloomy temperament, of irony and distress, *morosis* and lassitude, in which are plunged so many beings who act in contradiction to their wills and say the opposite of what they ought to say and would like to say, glory in their inconsistencies, and sink in emptiness and darkness their deep unrest, is characterized by Carletti as "the discord between the ideal

and the real, between the intelligence which conceives and the will which is irresolute to do." It has no name, but Pushkin gives it one in his "Oneghin." He calls it there "the Russian sickness." Even Karamzin, Gogol, and Dostoyevsky, less contaminated by such vaporings of the spirit, the first because he is very much occupied with something else, the second because he is full of faith in the future and full of enthusiasm for Russia, the third because he is ardent in charity, and, like Tolstoï, absorbed in the religion of sorrow by which humanity could be redeemed,—even these when faith, enthusiasm or sympathy for humanity abandon them for the moment, plunge into the pessimism of the other writers. Karamzin, like Potemkin described by the poet Dergavin, felt under the flatteries of glory "a sting of anguish and the venom of a weariness without end." Nicholas Gogol, when in "Tarass Bulba," or "The Dead Souls," he has before himself the infinite steppe or future Russia, breaks out into accents of sublime lyricism and utters to the winds of the Ural a fatal "On! Russia!" Gogol is nevertheless the creator of Tentetnikof, and closes his literary career and his life in a profound distress of mind, in despair of the fate of his country and the world. And Dostoyevsky, greatest of all in intensity of sentiment and originality of views, continually dominated by an almost maniacal exaltation of the intellect and heart, is forced to ask himself whether or no he is not also subject to the stupefying influence of that intellectual endemic of his people, when he bends his energies to morbidly scrutinizing, to dissecting the hearts of his pessimists—logicians like the engineer Kirilof, who kill themselves through moral powerlessness to live, or those possessed with an evil spirit, who kill themselves in order to protest against a universal order of things which they do not understand. In him and in his characters appear very frequently the uncertainty and incoherence of the national life and thought, just as he draws them in the case of his convict Petrof, "a most resolute man, one of those who know both how to execute and act, but who perhaps will draw near to his last days

in inaction, and will die after having lived without a purpose." Many others of his types have the same commingling of energy and sloth.

All these weak ones, these lunatics, these anomalies described by the author, do they not have a family air about them?—concentrated as they are in their inner contemplation, crazy to investigate, to search, to probe into the depths of their own consciences, making themselves unhappy for nothing in the world, merely from a liking for suffering. If the author causes them to act, they rush towards the deed with unreflecting impetuosity, obedient to the disordered impulses of their nerves, without curb or reason to rule them. For instance, in "The Precocious Ones," where the action, if there is any, unfolds in the midst of young people in whom germinate the most peculiar ideas, the most absurd projects, worthy of a grown-up generation that is both nervous and epileptic. And if in "Demons" we have a Chatoff, who flies from all labor and strays about in an empty doctrinarianism, we arrive next at Kirilloff who, having recognized the vanity of every human act, carries out his nihilism to the ultimate consequence and commits suicide. It seems to me that Dostoyevsky, every time he is bereft of his mystic and humanitarian fervor and his faith in the future—to which we owe his most splendid pages—is somewhat like Matrzona in his story "Serene Nights": "I saw Matrzona. She was still a sturdy old woman, but somehow or other it seemed to me as though her glance was dead and her face was furrowed with deep wrinkles. Then looking about me it seemed to me that the room had grown old, like the woman, that its walls and ceiling were dilapidated and giving way, and were looking at me with a decrepit, spectral look. I leaned out of the window and the house opposite was also crumbling; the stucco work was dropping from its columns, its cornices were blackened, its walls cracking."

Thus we are spectators of the sad spectacle of a thought, the Russian thought, which, as Carletti points out, being naturally bold and having no counterpoise in an old civili-

zation that might check it in its sallies, agitated by diverse currents, not knowing which to choose, carries latent within itself the germ of nihilism. It is a thought which is striving in a void, free of every hindrance and every preconception, from one premise deducing another, down to the final conclusions. Logic becomes something real to it, living, irresistible, against which the Russian spirit cannot rebel, because it has no support on which to rest. Add to this inexorable logic the fact that pessimism in northern countries is at home, as you might say, and that from pessimism nihilism comes naturally. The monotony of the landscapes, the uniformity of the earth's surface, the whiteness of the snow, that something, sad, torpid, somnolent, which is peculiar to northern countries,—all these develop an invincible current of pessimism from which very few succeed in escaping.

From this comes that doubt which rises spontaneous in the soul of the authors themselves, even when they are ardent protagonists of humanitarian ideas, that doubt which condenses the cold and dead waters of scepticism, and which is like the turpitude that benumbs the souls of their youthful heroes. As Carletti says: "Gogol and Turgenieff, Dostoyevsky and Tolstōi, Pisemski and Gonciarov love Tocitscikof and Rudin, Raskolnikof and Levine, Kalinovite and Oblomof, and not only love them but feel a great pity for them and for their errors, and love and pity all the creatures who suffer and work around them, however vile, however base, however wretched, inept, insignificant they may be. Thus the humor of the Russian authors is supremely melancholic, and their irony is painful, their jest is pity, their criticism is benevolent, their reproof is mild."

It is saddening and disheartening to see this youthful literature based on the flabby sentiment of weariness, and see it exhaust itself in the continuous, pitiless analysis of an infirmity which seems to have contaminated the entire nation. You do not see in it any love, enthusiasm, joy, unless there is mixed with these virtues—joined most indissolubly to them—that weariness which is

fatal to even the most audacious minds of the new generation. There is nihilism even in the literature. "I am bored!" is the refrain of every Russian protagonist from Pushkin to Pisemski. "I am bored!" groans the Prisoner of the Caucasus, tired of the Circassian girl who has loved him so. "I do not believe in nihilism. I believe in nothing, not even in your love," Neschadanoff confesses one day to Mariana. In another novel by the same author, Litvinov, the hero of "Smoke," considers himself henceforth tired of adventure of every kind: "All is smoke! Youth, my life, life in Russia, universal life, the world, thought, all smoke, smoke, smoke!"

Such are the principal characters of the Russian novels. The secondary ones are good people who do not see beyond the end of their noses, and on whom generally falls more or less ridicule, in evident imitation of western humorists, with a very little Slavic element added. The real character of originality well defined in the Russian novel is, then, the sentiment of disgust with life, raised to the *n*<sup>th</sup> power. Its representatives come out before their European colleagues wholly occupied in the study of themselves, their sickness, in concentrating themselves in that restless languor which never vouchsafes to them either the refreshing impulse of a strong laboriousness, nor the pungency of an acute pain. They would have us believe what in moments of exalted pessimism has escaped from the lips of certain of their writers, who have roughly asserted, "Russia is a grouping of inferior races; Russia is a freak of nature." And yet we will rather believe that the consciousness of its own moral weakness, and the lack of equilibrium between mind and character is a perpetual source of discouragement and sadness to the greater part of the nation, to which its writers, instead of offering great examples of strong, willing, and valiant workers, offer always a crowd of babblers and idlers, of marrowless youths and hysterico-epileptic girls who should be studied by phrenologists rather than by novelists. And these, they would seem to claim, are the only representatives of their people.

"How sad our Russia is!" exclaimed Push-

kin one day, and Nekrasson entitles a somber poem of his: "Who Lives Happy in Russia?" This poem we might compare with what an American traveler, Kennan, writes of the songs of some tribes, half Slav, half Turanian. One song, especially, which was sung at night was, without exception, the sweetest and the most sorrowful melody he had ever heard, like the lament of a lost soul in despair, imploring mercy without hoping for any. Thus Russia, whose historical mission has all the grandeur and the majesty of the unknown, has reached almost in one leap, and too soon, the spot to which other nations came but gradually and after a long journey. Our western pessimism seems more resigned, less excessive, like that which, developed by necessary changes, has finally reached the law of adaptation, while the Russian still presents all the asperity of an immature moral phenomenon, which did not come naturally to the light of day, but burst forth, after a short artificial incubation, into the rays of a maddened sun.

A radical cure must be administered to this invalid, Russian literature. To this end a style of criticism should arise which would not be ruled by political views, nor by any other extraneous consideration. Those who love and admire this literature cannot pray fervently enough that pessimism and this cloud of weariness may pass away from it, and that it may bring into the arena of life great facts and figures of beings, spurs and comforts to the new people. Let the novel rise to patriotic work, and, combating the evil inclinations of the race, magnify and assist the good. As Gogol said in his "Confessions": "The Russian author of our day, with his great natural gifts, his efficacy of phrase, his impetuous lyricism, and his bitter sarcasm, should acquire a perfect knowledge of his country and people, both in their roots and branches. He should educate and develop himself, under the twofold aspect of a man of the land and a man of the world, and should descend into the arena only when he shall have become hardened to the blows of fortune. There he should stand immovable, fighting to the last for the rights of his people and humanity."

## FRANCIS SCHLATTER, "THE HEALER."

BY PROFESSOR A. B. HYDE, D.D.

OF DENVER UNIVERSITY.

OF two Greek philosophers, Democritus laughed and Heraclitus wept at the behavior of mankind. That behavior, as shown for some weeks within one's own precinct, has for the same reasons that touched those ancient hearts made one "a pendulum between a smile and tear." Absurdities, infatuation, and blasphemies, tempered and even hushed with suffering, sincerity, and agony of desire, all stirring and shifting in the sunlight around a voiceless center, like waves around a grim rock of ocean, gave an impression now ludicrous, now mortifying, and then serious, even pathetic to the verge of the sublime.

Francis Schlatter was three years ago a cobbler, here in Denver, who quietly pegged away at his calling. He had come from Elser, a village of Alsace-Lorraine, where in 1856 he was born of a German family. It is said that even in youth he was given to lonely walks and musings beyond his years. Coming to this country in 1884, he worked in various places, and in eight years had made his way from New York to Denver. Here, as came from his utter lack of prestige, culture, and money, he took the lowest place, little and unknown. Said a customer one day, "Schlatter, what

do you believe in?" "Not anything at all. No God, no heaven, no eternity, no Christ, no anything." "Why! you believe in something, don't you?" "Yes, I believe in mending shoes and getting the money for it and paying my own bills." Shoes of his then making are to-day shown and certified,

and though soiled with three years' service, are, as if imbued with healing virtue, dear to the souls of their owners.

His long occupancy of the bench began to tell on his spirits, and he was soon taking long walks in our bright air, and in these, with physical exhilaration, came a thought of strange, impelling power: "Why do I so walk?" Then came, as he was working, a voice from the unknown: "Write to your friend X, who is paralyzed, and your letter will cure him." He hesitated. Again the voice came; he wrote, and his friend was suddenly cured. So swung the gate and opened for him his new career.

Upon this he did not at once enter. This

gift of healing he for months held in abeyance until the voice again came telling him to sell his humble business, give its price to the poor, and go where ordered. With no money, extra clothing, or plan of journey, he faced eastward and went, as secretly



FRANCIS SCHLATTER.

bidden, from ranch to ranch and village to village as far as Kansas City, and thence south to the Indian Territory. Penniless though he was, and tramping, he never asked food or lodging. The people, touched by his appearance, supplied his wants, but as he took nothing for the morrow, the wide, vacant plains gave him hunger and weariness.

In the Indian Territory he fell ill, but the Indians cared for him kindly, and in return he is said to have healed their sick. The voice ordered him to Hot Springs, Arkansas. Here he was five months confined as a lunatic, receiving fifty lashes in place of a fine. He had no legal trial, and finally, when after a night dream of freedom he was at morning work by the jailer's house, the voice bade him leave. He went to Sulphur Springs, and thence by a weary, devious route to El Paso, Texas.

From El Paso he started, bare of foot and head, for the Pacific Coast. Those who know the route may think what such a promenade in August and September would be, through the cactus plains, the hot sands, and biting alkalis. He spent three months amid the perennial charms of southern California. Here with the beginning of 1895 began his activity as healer. He was "bidden" to heal the Indians and Mexicans of Puente. Going to San Diego, he was for the first and only time ordered to take money for his healing. His first fees were stolen from him; his next paid his steamboat fare to San Francisco, and in all his wanderings this was thus far his only ride.

After a few hours in the capital he started for Merced, and thence by train to Mohave City. And now in February, with courage unflinching, he crossed the Mohave, "that great and terrible wilderness." A sack of flour and a can of water were for weeks all his stock and store. At the Needles a sack of wheat was given him, and this with scant water was his only food. He must have suffered intensely. At Flagstaff he for a few weeks herded sheep to recruit, but another walk over flinty sands brought him to Albuquerque, New Mexico. What a

year he had seen! Yet he held that every step of his strange wandering was ordered by a voice within, which he now began to designate as "Father." This voice now told him that his travels were ending, but that he must fast forty days, and there is reasonable proof that so he actually did.

And now in July of this year his fame begins. Albuquerque has a mixed population. A large proportion is of Mexicans, intensely ignorant, not too moral, devout after their fashion, and very superstitious. When on the last Sunday of July Schlatter appeared as healer, these Mexicans were the first comers, and hundreds of them crowded to his presence. So many claimed to have been cured by the clasp of his hands that soon people of higher grade were in attendance. He served all alike, taking their hands in silence and imparting to them such virtue as he might. Ample gifts of money and clothing were offered; one man would build him a church. But all these things were refused; only once he accepted money, which he instantly scattered among the poor, saying, "I have no use for money." His manner and bearing were in Albuquerque precisely what they have since been in Denver, and so, also, has been his repute, as well as the alleged results of his treatment. He remained there about three weeks.

Two of our citizens who had known him well were suffering, one from deafness, the other from injury to his eyes received in his work as boiler maker. The deaf man went to Schlatter at Albuquerque and, receiving benefit, joined with his friend in bringing the healer to Denver. He came August 22, but rested until September 16.

Meanwhile it was noised about the town that the healer had come, and that any and all manner of persons having any of the thousand natural shocks that flesh is heir to might hope for early relief and remedy. The work in New Mexico, though not very far away, grew larger by report, and a great multitude of impotent folks were filled with great expectations. Some were calling him the second Christ, the Messiah, the Divine Healer, titles which cannot be proven to be

of his assuming, but which, springing up in ardent and reckless minds, were adopted without recourse to him.

At length on the sixteenth of September began the campaign of service which lasted fifty-seven days. North of the Platte and east of the car lines, in a rude part of the town is the modest home of Mr. E. L. Fox, who, grateful for relief from his deafness, had been calling Schlatter to Denver. Here Schlatter had without cost a comfortable home. Mr. Fox for the time gave his labor to caring for his guest, neglecting his own business as coal dealer and spending his money freely to help the public in gaining access to the healer. He built long gangways for approach in single file, and gave special attention to bringing the worst cases to Schlatter's notice.

The central personage, observed of all observers, sitting or standing at the gate from nine of the morning until four of the afternoon, was of some five feet eight inches in height, and of spare figure. His hard, bronze features seemed immovable and inexpressive. He had no "speculation" in his white-blue eyes, nor did he "glare" with them, but held them "upraised as if inspired." His mouth and Olympian-hairy chin were faintly lightened with a smile, sardonic and unmeaning, and his brown hair, kept with Nazaritic scrupulosity, fell softly to his shoulders. To me his look was idiotic; to others it was saintly, transcendent, seraphic. There he stood, his bare head glowing in the sun; but, while the crowd thronged and pressed, he seemed communing with the old prophets who had met him in his desert wanderings, or dreaming of world-wide, all-conquering benevolence.

His first visitors were of the commonest and rudest; but how the breath of reporters fans a flame! Our dailies exploited the matter with vigor, and soon the streets and vacant lots were full of on-lookers, and the actual seekers of relief were counted by hundreds. Grave and reverend men went in sorrow and anger to discountenance the thing with frowns, and there with surprise met their likes on like errand, the reporters announcing them all as countenancing the

healer by their presence. Men scoffed, then wondered, then hesitated, then crowded to his hands.

In the sharp air of our autumn mornings people stirred soon after midnight to the gangway, though service was not until nine. A tent was even built for lodging those who would by so much "prevent the rising of the sun." Even then persons were often several days in effort before reaching those salutary hands.

The attendance often reached five thousand, but upon it all was a hush like that of a sick chamber. The "chapman billies," of course, were selling their small wares, and there was a lively restaurant, though when this was found to sell liquors Schlatter compelled its removal. The street railways had enormous patronage; the railroads brought thousands even from Chicago and San Francisco.

The healer took in rapid succession the hands of all that passed him on the gangway and at four he went among the vehicles on the street to touch those unable to come to him. He treated hundreds daily—possibly thousands—but the numbers named in some reports are simply impossible. And now opened the handkerchief "department"—for these held and carried the virtue of his hands—and the postal department—for letters craving even a passing thought from him came from all quarters. Many of these contained bank notes and checks, which were promptly returned. This postal branch brought grief. Some men of enterprise had handkerchiefs "treated" and then sent these by mail at a good price to inquiring customers abroad. Our United States attorney had them arrested for this use of the mails and Schlatter was to be made a witness. This may connect with his leaving. The suit has been withdrawn.

So grew the wonder, the fascination, and the pressure of attendance. Then suddenly, while all was growing, Schlatter vanished. On the morning of November 14, thousands were already in the street when it was found that he had gone, as noiseless and traceless as a vapor in the air. Mr. Fox could explain nothing. Piles of handkerchiefs and of letters were left, but no corduroy suit or

leather vest or black silk shirt—his whole wardrobe.

The people, balked of their wishes, spread handkerchiefs on the board where he had stood, to catch from it some faint, lingering virtue. They offered two dollars for the post on which his hands had often rested and five for that footboard of his, and would buy, beg, or take the gangway lumber. Mr. Fox refused everything and soon he set up, written large, the healer's note left on the table:

"My mission is ended; Father calls me away. Good-by,

"FRANCIS SCHLATTER."

No trace of him has up to this time been found. He had spoken of going to Chicago and he may be far on the wind-swept plains, alone with his prophets and his dreams.

His career among us awakens many a train of thought. Did he work cures? To this central question it is not easy to give answer, though the processes proceeded before one's own eyes. A vast majority of cases treated were of a rheumatic, paralytic, or nervous nature. The sufferers often counted a sense of exhilaration and warm hopefulness as a relief or even as a cure. Novelty of modes and lively expectancy, even the stir of throngs do something, and Tyndall remarked that his visit to Niagara "gave a flow of animal spirits that quickened every bodily process," making him forget his dyspepsia.

Some claiming to know say that his various treatment reached eighty thousand cases. Strange if some of this vast number were not healed! But one could hardly trust what the patient said of himself, still less what his friends said of him, so often "the wish is father to the thought." Tales wondrous and assuring went from mouth to mouth, but these were usually exaggerated and often utterly untrue. Perhaps an average case would be that of William Jones, tailor, of honest, devout temper. For a year and a half he has been helpless with rheumatism, hardly able to move even with crutches, and with his right wrist badly distorted. Before Schlatter's coming he

was gaining a little in the moving of his limbs. After three days of painful effort he reached the healer, who, besides the cross clasp of right hand in right and left in left, gave the poor wrist a gentle squeeze, murmuring "bad case." His use of his limbs has steadily increased and twice since has he been under the healer's hands. One day his heart was rheumatic; his mother got a handkerchief "blessed," and this being laid on his heart he "felt better." He thinks himself still slowly gaining.

This seems a fair, average case. Instances of cure are asserted embracing nearly every ill that flesh is heir to, and these assertions are made credible or surely respectable by the good repute of those who make them. Should they be offset by the immensely numerous instances in which not the least benefit has been received? Relief has certainly been given; cure is another matter, and of this time alone can bear witness. From the flush excitement of the personal presence before him, of the throng, and of intense expectancy what reaction may come remains to be seen.

Who formed this crowd? It was most touching to gaze over it. "This is the state of man!" One evening at City Point I counted five thousand sick and wounded; here was a like number in real or imaginary suffering, "as many as had need of healing." All seemed so earnest, snatching at any straw that might give ease or retard their movement toward the King of Terrors. After the toil of medical workers through many generations, after their achievements in the devising of remedies, their attained skill in modes of treatment, here is a man without study, without pharmacy, without appliances, and how the world goes after him! But then, healing is a mystery, and from the beginning it has been near neighbor to magic and sorcery.

One element of the crowd was of those pitiable ones who simply wanted to be cured, desperately indifferent as to how. Denver is full of spiritualists, and, as far as one knows, these recognized Schlatter as their kinsman. His "Father" was the oversoul, and his methods in substance their own, and

they claimed to have done and to be able to do about what he was doing. Mr. Ewell, our "missionary" from the National Association of Spiritualists, is understood to have endorsed Schlatter. How fascinating is this thought of force from the spiritual world entering and dominating this world! These thousands moved and spoke as if some power from the depths of the air might suddenly break upon them. They stood by the hour as if chained, and looked on the healer as connecting them with forces marvelous and unspeakable. In this feeling people of integrity, intelligence, and culture shared and were even prominent.

It is not certain that any true believer in Christ accepted Schlatter or went to him for relief. One ought to speak tenderly and cautiously of a matter so delicate, for who reads the human heart? Only one may say that after careful inquiry such is his conviction in the matter.

Was Schlatter a devout man? He seems to have no religious views, no plan of doctrine. To him there is one God, "Father," the force back of all forces, whose word is to him supreme and final, who does the healing through himself as instrument. If one is healed, it is "Father" who does it; if one fails of healing, it is "Father" who refuses the boon. To "Father" he prays—usually in silence—and the Bible he reads where and in what amount "Father" prescribes. Of the persons of the Trinity, of heaven and hell, of sin and grace and judgment he is silent as the sphinx in the desert. His creed is simple and single.

So, also, is his life. Its simplicity in food and clothing is Socratic. No diet can be more frugal in quality or quantity than his; such, too, are his clothes, and he has no personal indulgences. His sincerity is beyond question. His followers fill the air with bubbles but these are not of his blowing. He never speaks of himself; he bids all to thank "Father" who does everything, and he in every act, whatever effort or even

pain it costs, declares that "Father" commands it and that is enough. That he is unselfish is fully proven. These thousands at his levee who call him divine, a Messiah, a second Christ, he absolutely disregards. Money he utterly refuses and any thrust into his lap he gives to the poor. Every offer of home and comfort he rejects. He has but one errand; to that he gives his time and energy and for it he keeps himself under the severest discipline.

One's own theory may be wrong, for there are more things in heaven and earth than one's philosophy can compass. That some men have invisible personal force, call it spiritual or magnetic or vital, so that as nurses they powerfully affect their patients, is a fact well noted. And while such nurses are good in all cases, their energy is specially felt in nervous and muscular troubles. Such a man is Schlatter, marvelously charged with personal force. This force has moral support from his simple, sincere, earnest, and unselfish life, and fed from such resources it has become intense. His touch has a fullness of that quality which flows from a nurse's hands upon the body of a patient in massage. Let us add to this the ardent, expectant, and susceptible temper of the patient and one may think that without calling on the supernatural for aid we have a potency about adequate to the effects actually produced.

Schlatter says nothing against Christianity (only that "Christians forget the poor and lowly") nor need Christianity say anything against him. He is blameless and harmless. He prays, reads his Bible, and though ignoring the church keeps the Sabbath. He has unhealthy, irrational views, verging to insanity, but there is a kindly method in his madness and his failings lean to virtue's side. If the multitude in impious swirl take him for divine and put "Schlatterism" for Christianity, it is not his fault but theirs.

So the healer appeared among us for a little time and then vanished away "like smoke in air or on the water foam."

## THE STUDY OF AMERICAN ENGLISH.

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FROM the earliest days, newcomers and travelers were struck with the difference between the English on our shores and that to which they had been accustomed,—just as they would have been if they had traveled about in England itself. As the country developed and diverse usages got the upper hand in the various colonies, even the American who had occasion to travel—say from Georgia to New York to take ship for England—had his attention drawn to the somewhat different speech of his neighbors. As conditions changed and new incentives to emigrate brought fresh accessions to our population, diversity of speech in different classes of the same community made itself noticeable.

In time, men of leisure and learning took to writing of the odd or the picturesque forms of folk-speech; but they have, unfortunately, been, for the most part, men of a literary turn rather than men of linguistic training. The man of letters is constantly in a language atmosphere, he acquires a taste for the esthetic qualities of words and a knowledge of their relative power, and it is his business to arrange them artistically and effectively; but when he undertakes to play the part of a philologist it is generally with the same success that the florist has when he assumes to be a botanist. Familiarity with early modern literature and hence with forms of English somewhat older than those in use to-day led such men as Richard Grant White to imagine they possessed a key to the philosophy of English speech. They authoritatively asserted what a philologist would hesitate to call more than a possibility and, in ignorance of the history of the language, did not hesitate to make the wildest combinations. It will not do for us to flatter ourselves that this sort of thing is past, or to claim that the taint does not

affect some who are supposed to be philologists rather than men of letters. Still, we can perceive an improvement in certain directions.

In the first place, all philological study has made an advance, chiefly through German stimulation. And it is fortunate that we so largely escaped the tutelage of the older German philology, which dealt with the letter rather than the sound, and which confounded the literary monument with the living organism of which it was but a poor reminder. We were late enough to have the advantage of the new philology, which recognizes its kinship to the physical sciences and psychology as well as to the historical sciences, and which, while seeking for every scrap of fact, strives to assign to it its real value only. The new spirit has nearly complete possession of the strongholds of English studies in this country and is rapidly gaining ground. The chief obstacle in its way is the captivating dilettante spirit, that is ready to fabricate pretty etymologies and theories and to pronounce dicta as to speech usage.

Organized effort in the study of American English began with the establishment of the American Dialect Society in 1889. Its presidents have been Professor Child of Harvard, Professor Hart of Cornell, and Professor Garnett of Virginia, while Professor Sheldon of Harvard, who for the first five years of the society's existence was its secretary and most active member, is now its president. The society welcomes the co-operation of all that are interested in its aims.

It is best to leave to trained phoneticians the study and discussion of matters of phonology, but anyone can notice and report such obvious differences of pronunciation as *stun* for *stone* (among the English Quakers

at Gettysburg, Penn., as well as in New England); *en'tire*; *does* with the vowel sound in *good* (heard in various parts of the country and ascribed to Mr. Gunsaulus); *put* to rime with *hut* (reported from western Virginia and elsewhere). And all can contribute such items as the following—taken from slips handed me from time to time by my students. To put hay in *tumble*, that is, loose cocks (Minn.). *Draw*=ravine (western Kansas). *Hate*=bit: "What did you get out hunting?" "Not a hate" (Perry Co., Penn.). *No better*=worse: "He's getting no better fast" (near Gettysburg, Penn.). *Slick ice*=slippery ice (Louisville, Ky.). *Go-devil*=improvised sled having two saplings for runners, with notch where the sapling becomes a fill, and with a sort of saw-horse on it to serve for a seat (Fairfield Co., Ohio). *Punish*=hurt: "My head punishes me dreadfully" (Iron Gate, Va., not in eastern Va.). *Rustle* (Colorado) and *rustle up* (Texas)=raise, or "scare up," money, etc.

A boarding school or a college, drawing students from various parts of the country, is an excellent place to gather dialect material and to have one's own dialect pointed out to him. Sometimes a whole series of variant forms will be brought out by the mention of one. A girl from Ohio is surprised to hear one from southern Michigan say *Hurry up!* She says *Hurry on!* as does also a young woman from Marquette, Mich.; while others from Manistee and Champion, Mich., say *Hurry back!* for the very same thing. *Skoot* or *skoot out* means "get off in a hurry," and suggests various dialectic and slang expressions for the same idea: *hit the grit* (North Carolina); *hit the road* (Texas, Colorado, California); *hike* (Delaware, Pennsylvania, Ohio), also used as a call to horses (southern and western Penn.) and to oxen (Texas); *hike out* (Colorado, Texas), also a call to horses (southern and western Penn.); *pike out* (western Penn., northern Mich., Minn.); *hyper* (New Hampshire, Vermont). Similarly, different feeling for a word may be brought out: *quit*, meaning stop, is said to be in good use in west central Illinois; to me, brought up in

Michigan, it is a child's word or used in certain restricted senses, for example, "to quit work"; whereas friends in Massachusetts are not familiar with it at all.

Teachers, ministers, and physicians going to other parts of the country are in a position to notice unfamiliar forms of speech, and they will do well not to content themselves with condemning them; they should rather take pains to note them down before their ears get so much accustomed to them that they no longer seem strange. However comical it may sound to you at first to hear anyone say he had "ranked the wood" (Penn.), that the head of a "lifer" (convict condemned for life, Jackson, Mich.) was "bealed" (swollen or sore, Iron Gate, Virginia), or that a candidate will "win out" (Chicago), "again" (various places in the Midland) if he gets the Irish vote, all these will be natural enough and possibly you will be using them yourself before you pack your "turkey" (lumberman's bundle, or traveling bag in general) and "flit" (move away, Penn.; also used by Fields in his life of Hawthorne). Not only odd words and pronunciations are of value, but also new uses for old words and unconventional grammatical constructions: for example, "a try-on" at the tailor's, a "fat-soaked" friedcake, "to catch him up" in the sense of "to catch up with him" (David Grieve), to put clothes "in soak" for "to soak," to "have people into your house," "I want that you should go," and a thousand more.

Such information should be written on slips of paper: two and a half inches by three and a half is a convenient size to carry in the pocket or pocketbook, for it is positively necessary to have the slips at hand so that the usage may be noted down at once, otherwise it will almost invariably be forgotten. First should be written the word; next its pronunciation, if that might not be evident; then the definition or, better still, a sentence illustrating its use; then the place where it is used (giving state, county, and town, if certainly known); and lastly some such designation as colloquial, vulgar, slang, recent, or whatever will indi-

cate how the word is regarded *where used*.  
Thus :

Chinook	sh(e)nōōk'
A balmy wind in spring that melts the snow early.	
	Salt Lake City.
In general use; said to be from the Indian.	

The same or similar usages are often reported from different parts of the country, for example, *het* for heated; *highst* for hoist; *allies* and *agates*, varieties of marbles; *thing-um-bob* or *thing-um-a-jig*; *skedaddle*; he *features* his father; *haint*; *too soon*=forward. This has led some to deny that we have any dialects, a mistake that is caused by a misunderstanding of what is dialect and what is not. There are certain usages, which were at one time more or less general in English but have now sunk nearly everywhere into the realm of children's speech or the speech of the lower classes. Certain slang expressions spread rapidly, especially through the newspapers, and, if they are not received into good usage, linger in certain classes in various parts of the country. These forms have interest and value for the student of language, but they are not dialect. Then, too, forms and pronunciations that were peculiar to a dialect in England may have been scattered and have taken root in various parts of this country. They are not necessarily indications of present dialects but are valuable indexes to the history of the dialects in which they are found.

If anyone is looking in this country for just such dialects as he can find in Europe, he will indeed be disappointed. The conditions here are different from those there and the result is different. But we have every reason to be glad that it is so. There are chances enough in the old world to study well-developed and clearly defined dialects, and we need not mourn that we haven't the same over here. We have something even better; we have conditions here that have passed away in Europe and will, in all probability, never reappear there, but a knowledge of which is very essential to a proper understanding of the development of dialects anywhere.

We are far from the mark if we imagine that there has not been much speech mixture in Europe. Are we not puzzling to-day with the problem of the speech-mixture that took place when various German tribes and parts of tribes migrated and settled in various parts of England? How much light will not a study of what is now going on in this country throw upon the meager historical facts as to that earlier mixing of English dialects!

But we shall never be able to untangle the snarl and get clear ideas until we have traced the most important currents of migration and outlined the chief dialectic characteristics. We talk of the East and the South and the West, etc., and what do we mean? We have heard certain peculiarities, for example, *bit*, one-eighth of a dollar, from one or more southerners, and we jump to the conclusion that the usage is general in the South, whereas it is in but a part of the South. Occasional reports and vague impressions are of little value. Definite reports from as many places as possible must be received and recorded on an outline map; then and then only shall we have something definite and certain.

It is now ten years since I first devised a plan which aimed to accomplish this, but it was only a year ago that I was in a position to put it into operation and issue a circular intended to bring out information as to the spread of various elements of our population and the persistence of their speech usage. About twelve hundred sets of answers have come in, but several thousand must be received before fairly satisfactory results can be obtained. In certain cases, however, the answers already received are sufficient to give approximately correct results.

The big Yankee shilling of sixteen and two thirds cents did not sift through the New York sieve, and wherever New Englanders and New Yorkers migrated west the York shilling of twelve and a half cents alone prevailed. The territory where the two shillings are now more or less in use is practically coincident with the New York and New England element of our popula-

tion, and may be called the North. It includes New England, New York, Lower Canada, Michigan, Wisconsin, Minnesota, and parts of northern Ohio, Illinois, and Iowa. Below and overlapping it here and there is a middle belt, whose population is derived mostly from Pennsylvania and New Jersey, with an admixture of northern and southern elements, and whose chief characteristic is the taint of Pennsylvania German. This section may be called the Midland or Pennamite Belt. It has pronounced affinities with the South as against the North; for example, the calls *cope* (to horses) and *sook* (to cows) seem to be used nearly everywhere except in the North.

The spread of the shilling west marks the advance of a practically homogeneous population. The word is an ordinary word like *dozen* or *mile*—that is, a value without an outward symbol in the form of a coin. On the other hand, the bit line shows simply how far the Spanish real (one-eighth of a dollar) at one time freely circulated in this country. It divides the South (not varying much from a line running due south from Louisville, Ky.) in a fashion that has, to my knowledge, no correspondence in the rest of the speech of the South, and it is, therefore, more distinctly an index to one-time commercial conditions than to linguistic. But this is not without its lesson. For speech conditions are not simple and homogeneous, but vary as it is the language of the kitchen, of the family, of the walks of everyday life, of public life, or of religious life, as it is the talk of children or of grown people, of men or of women, of servant or of mistress, of a trade, a profession, or a class, that is involved; and the day is gone by when linguistic study can ignore the life conditions attendant on and reflected in the speech of a people. It must keep in touch with living speech and be willing to learn from all who have anything to contribute.

Individuals and groups of persons interested in the life and growth of language find the test questions a suggestive guide and a novel evening's entertainment. With an eye to the advantage thus offered the Chau-

tauqua circles, and also to the great assistance that its thousands of workers can render in carrying on the investigation, the circular is here reprinted:

It cannot be too distinctly emphasized that what is wanted is a report of *natural speech*, without regard to what dictionaries and teachers say is "correct." If a word or usage is in vogue only among the old mark it "O"; if only among the illiterate, "I"; if only among negroes, "N"; if rare, "R"; if recent, "Rt." If you are acquainted with other usage than your own, state it after yours and designate its geographical situation, as accurately as possible. Pass over all questions about which you are not certain.

1. State your name and present address. 2. Where was your usage formed? Mention the town, the county, and the state. The basis of one's usage is generally what one hears between the years 8-18. 3. Has your speech been modified by that of persons speaking differently from what was usual in your neighborhood? If so, explain. [For example, are your parents foreigners, or from another state, or have you been taught by or associated much with such persons?] In case your present usage is different from your natural usage, state the fact in each case. 4. Where did most of the settlers in your neighborhood come from?  $4\frac{1}{2}$ . If there is a large foreign population, of what nationality is it?

5. (a) Which of the following words do you use for an outside open structure on one or more sides of a house—*gallery*, *porch*, *veranda*, *piazza*, *loggia*, *stoop*? Just what is a *stoop*? (b) Do you know the word *stoop* in the sense of story (of a building)? (c) Do you know the same word in the sense of a horse block?  $5\frac{1}{2}$ . Which of the following words are you familiar with: *Cooky*, *cruller*, *paas* (or *pauss*), *eggs*, *kool sla* (or *cold slaw*); *boss*, foreman; *boss*, political manager; *heft*, weight or to weigh in the hand; *bulk-head*, outside cellar-way; *kriss kringle* (define it); *pack*, carry; *blooms*, blossoms (the noun); *fighst*, small dog; *tacky* (define it); *watch out*, look out; *mesa*, *maverick*, *acequia*, *arroyo*? 6. Is *bayou* to you a familiar word or a book word?  $6\frac{1}{2}$ . (a) If familiar, what does it mean? (b) Is it used of a particular body of water or piece of land, or generally, of any such place? (c) In what state and near what town is the bayou or bayous that you know? 7. Does the first syllable rime with *hy* or *bay*? 8. Does the second rime with *go* or *you*? 9. Are the two syllables separated by the sound of *y* in *yet*? 10. Which syllable has the stress?  $10\frac{1}{2}$ . Do you use *harmonica* (or *-on*), *mouth organ*, *mouth harp* or *French harp* to designate the child's wind instrument (not the Jew's harp)? 11. At what time of day do you begin to say *good evening*? 12. Do you speak of the *forenoon*? 13. Of the *afternoon*? 14. Do you say *good night* (a) on meeting? (b) at parting? 15. Do you say *good afternoon* (a) on meet-

ing? (b) At parting? 16. Do you say *Sunday week* (a) a week ago Sunday, or (b) a week from next Sunday? (c) *Leave* (= let) me do it? (d) It looks *like* (= as if) it would rain? (e) It's a *pretty day*? (f) To *rank* wood? (g) *Soon* (= early) in the morning? (h) Would you use *sauce* of preserved fruit? 16½ (a) Do you say *right* good? (b) *Pretty* good? (c) *Quite* (= rather) good? 17. Does *you all* mean every one of you or simply you? 18. Which word has the stress? 19. If you say *you all*, do you do so in speaking to one person? 20. Is *yous* in use for you? 21. Is *you'n's* used for you? 22. Is *yous* used in speaking to one person? 23. Is *you'n's*? 24. Do you say, "What *all* did he say?" 25. "Who *all* were there?" 26. (a) Is a *bunch* of cattle familiar to you? (b) Is a *bunch* of sheep? 26½. (a) Do you use *buggy*, *buggy-wagon*, *baby-carriage*, *baby-cab*, *perambulator* or *coach* for a vehicle for a baby? (b) What else does *buggy* mean? (c) Do you speak of *shucking* or *husking* Indian corn? (d) *Coal-hod*, *scuttle*, *pail* or *bucket*? (e) *Picket-fence* or *paling-fence*? 27. Would you say *I want up*=I want to get up? 28. Would you say, *The butter is all*=It is gone, there is no more? 28½. (a) Do you say *riley* water or *roily* water, or neither? (b) To *rile up* or to *roil up*? (c) What does the word mean? 29. Do you occasionally say *I guess*=I think? 30. Do you occasionally say *I reckon*=I think? 31. Might you say, "I wonder if I shall *get to go*"=shall be able to go. 32. Would you say, "I *got to go* riding yesterday=I got a chance to go? 33. Do you say, "I shall *wait on you*"=for you? 33½. (a) Do you say *kerosene*, *coal oil*, *rock oil*, *paraffine oil*, *oil* or *petroleum*? If you differentiate, explain? (b) If you use *kerosene* which syllable has the stress? (c) In *kerosene* oil would you stress *ker* or *sen*? 34. (a) Do you use *carry* in the sense of escort (on foot)? (b) In carriage? 35. Is the word *creek* in common use? If so, what does it mean? 36. Does it usually rime with *speak* or with *stick*? 37. Is *tote* to you a common word, or a comparatively recent slang word? 38. Just what does it mean? 38½. (a) What does "to *squint*" first suggest to you? (b) Mention other meanings in the order of their familiarity. 39. Would you say, "Just feel (smell, taste) of it"? 40. Or "Just feel it"? etc. 40½. (a) *Are you familiar with the word connoption*? (b) What does it mean? (c) Is it used seriously or sportively? (d) What variant forms (for example, *nption*, *catnption*, *catnip fit*, etc.) do you know? (e) Are you familiar with *cat fit*, *duck fit*, *Dutch fit* or similar expressions?

41. Is the vowel in *to* like that in *go* or that in *do*? 42. Do you pronounce *where* and *wear*, *whet* and *wet* alike? 42½. Do you pronounce *wh* like *w* (a) in *wharf*? (b) In the exclamations, *Why*, *no!* *Why*, *yes!* *Why!* *Why!* (to child)? 43. Has any one ever said he thought you pronounced *wh* like *w*? 44. In which of the following words do you have the sound of *sh* in *shun* (and *not* the sound of *s* in *vision*): *Asia*, *ambrosia*, *Persia*,

*dispersion*, *immersion*, *diversion*, *aversion*, *version*, *inversion*, *conversion*, *excursion*, *convulsion*, *expulsion*, *mansion*, *pension*, *exertion*, *desertion*? 45. In which (if any) of the following does *s* have the sound of *z*: *The grease*, *to grease*, *greasy*? 46. Do you pronounce *th* in the following cases as in *thick* or as in *the*: (a) *with' 'em*, (b) *with' me*, (c) *with all'*? 47. Do *thought*, *taught*, *ought*, *daughter*, *author*, etc., sound like *hot*? 48. Does the vowel in *hot* resemble that in *law* or that in *board*, or neither? 49. Which of the following words usually have *a* as in *cat*, or nearly that? 50. Do any have a sound resembling *a* in *make*? 50½. Do any have a sound resembling *a* in *art*? 51. Do any have a sound resembling *a* in *all*?—*Calm*, *psalm*, *yes ma'am*, *rather*, *haunt*, *drama*, *gape* (= yawn), *gape* (=stare), *almond*, *salmon*, *ant*, *aunt*, *can't*, *shan't*, *plant*, *command*, *dance*, *answer*, *sample*, *laugh*, *calf*, *half*, *staff*, *draft*, *path*, *past*, *nasty*, *fasten*, *ask*, *basket*, *glass*, *grasp*? 52. Which is the most usual: *pa'pa*, *papa'*, *pap* or *pa*? 52½. If *pap*, does the *a* sound as in *art*, *hat* or *all*? 53. If *pa*, how is it? 53½. If *pa'pa*, how is it? 54. Do you say *down' town* or *down town'*, or both?

55. Is the word *shilling* in use? If so, what is its value? 56. (a) Is *lewy*? If so, what is its value? (b) Is *picayune*? 57. (a) Is *bit*? If so, what is its value? (b) Is *threppenny* or *thrippenny* *bit*? 58. (a) Is *fig*? If so, what is its value? (b) Is *fippenny* *bit*? 58½. (a) Is *fourpence*? If so, what is its value? (b) Is *ninepence*? If so, what is its value? 59. Do you call the pipe that conducts smoke from a stove to the chimney a *stove pipe* or a *funnel*? 60. Do you call a tin vessel of the size of a cup and with a small looped handle a *tin cup*, a *tin*, a *dipper*, a *mug*, a *tin jug*, or a *tin can*? 61. Would you call an iron utensil having a large open top and used for boiling potatoes, meat, etc., a *pot* or a *kettle*? If it depends on the shape, explain? 62. If large and made of brass, what would you call it? 62½. What is a boiler (in a kitchen)? 63. Would you call a wooden vessel for carrying water, etc., a *pail* or a *bucket*? 64. What would you call a similar vessel of tin for carrying water, milk, etc.? 65. Would you call a covered tin vessel for carrying a small amount of milk or a dinner, and having a swinging bail, a *pail*, a *bucket*, a *can*, a *billy*, a *blick* or *blickey*, or a *kettle*? 66. Do you say *frying pan*, *fry pan*, *skillet* or *spider*? 67. If more than one, how do you differentiate? 67½. What term is used for the punishment inflicted on a child by striking (a) his palm, (b) his finger tips, (c) his knuckles?

Give the calls used to the following animals; if the sounds cannot be spelled well, add descriptions: 68. Horses [to come when near, when distant; to start, go faster, slower or steadier; quiet down, stop, stop suddenly; back up, go to right, to left]. 68½. Mules [cf. 68]. 69. (a) Cows [to come when near, when distant; to go on; to stand still, stand over]; (b) calves [to come, to go]. 69½. [cf. 68-9] (a) Oxen, (b) steers. 70. Dogs [to come when

near, when distant; to lie down; to go away; to attack a man, a cat, a rat, etc.; to go and hunt; to search for dead bird; to not hunt the fence, to come behind]. 71. Cats [to come when near, when distant; go away]. 72. Pigs [cf. 71]. 73. Sheep [cf. 71]. 73½. Goats [cf. 71]. 74. Chickens [to come when near, when distant; run or fly away].

74½. Tame doves or pigeons [cf. 74. State also whether you call the tame bird a "dove" or a "pigeon"]. 75. Ducks [cf. 74.] 76. Geese [cf. 74.]. 76½. Turkeys [cf. 74.]. 77. In calling a person do you usually prefix *O* ? 78. If so, is *O* more heavily stressed or the name ? 79. Do you often say, *Yes, indeed* ? 80. If so, which word has more stress ?

## THE EVOLUTION OF AN ELECTRIC MOTOR.

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**I**N this preëminently electrical age, when the industrial applications of electricity are legion, the electrical motor and its counterpart, the dynamo, stand first in importance of all electrical machinery. Electric street railways, the cars of which are propelled by electric motors, have multiplied in number until they aggregate the astonishing total of half a million horsepower. Trolley roads are reaching out from city to

motors, the current for which is often derived from a distant dynamo, driven by water power. Canal boats are driven by motors supplied with current from a trolley wire along the bank. Electric launches and submarine torpedo boats are propelled by motors which receive their current from storage batteries carried on board. Electric elevators operated by stationary motors shoot up to the top of sixteen story build-

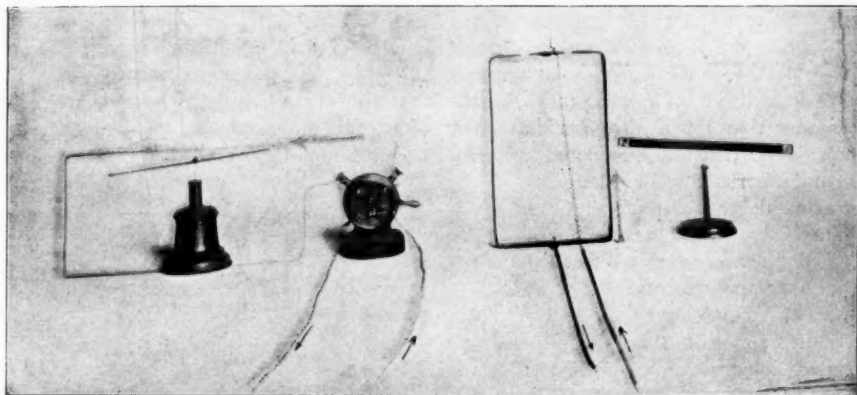


FIGURE 1.

FIGURE 2.

suburb and from suburb to neighboring city, often paralleling and sometimes replacing steam roads. Freight and mail cars are also run upon electric railways, and in some cases heavy trains upon steam roads are handled by electric locomotives.

But stationary locomotives are no less important than the portable motors used upon railways; and numerous factories and electric light stations are driven by electric

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ings with a ton of living freight in thirty seconds. And in countless other ways electric motors have been put into service, until the number of motors manufactured per month exceeds the number of steam engines produced in the same time. But the wonderful growth of electrical industries is not more astonishing than the rapidity of the development and perfection of electric motors. Indeed the two things are mut-

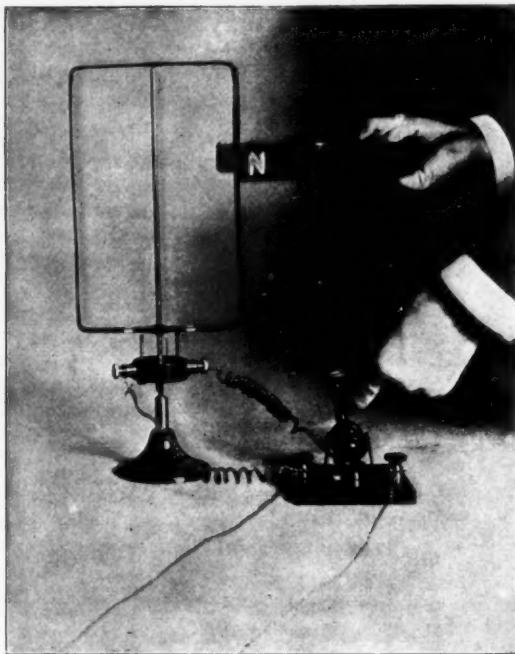


FIGURE 3.

ually dependent. Fifteen years ago the time was ripe for a commercial electric motor. The demand stimulated investigation and experiment, and in ten years a greater degree of perfection was attained than the steam engine reached for a century after Watt's important improvements.

Few of us understand the laws of thermodynamics or comprehend the detailed construction of a modern steam engine. Nevertheless we all know that it is the expansive force of steam (exhibited by a teakettle in forcibly lifting its lid when the spout is closed) which pushes a piston to and fro and causes the rotation of the fly wheel of the engine. But the electric motor is more mysterious, and has come into use since most of us finished our early studies in natural philosophy. Hence a brief sketch of the evolution of the motor, as shown by a series of lecture experi-

ments, may be of interest to many. All the apparatus employed, excepting that shown in the last picture, was made under the writer's direction in the workshop of the electrical laboratory of Wesleyan University. It illustrates very beautifully the principles and construction of the electric motor, and it is thought that this series of pictures of actual apparatus, some of which was photographed while running, will be far more satisfactory than a series of drawings which represent conditions not always realized in fact.

Electric currents came into use with the introduction of the voltaic battery in the year 1800. Magnetic compass needles had been known at least since the time of Columbus. After 1800, philosophers tried to establish some relation between electricity and magnetism, but not until 1819 was the attempt successful. In

that year Hans Christian Oersted, professor of natural philosophy in the University of Copenhagen, discovered that if an electric

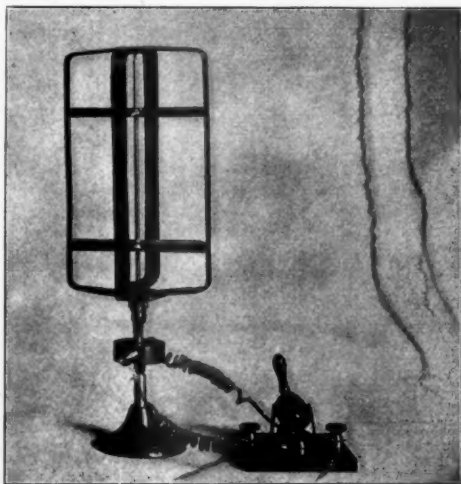


FIGURE 4.

current flows through a wire over a magnetic needle the latter is deflected from its north and south position. If the current flows toward the north, as in Fig. 1, the north end of the needle moves toward the west. The electric current flows from a battery through the right hand wire to the reversing switch, thence around the magnetic needle in the direction of the

arrow back to the switch, and thence to the battery through the left-hand wire. If the handle at the right of the switch is thrown up, the current flows around the needle in the opposite direction and the north end moves toward the east.

Ampère gave a rule which applies in

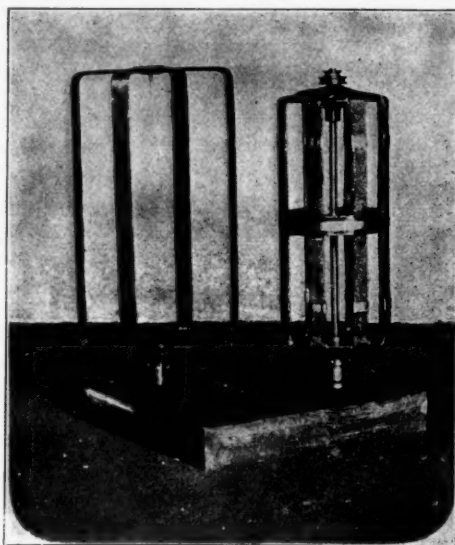


FIGURE 5.

several turns of small wire through which the current flows in the direction of the arrow, entering through the spiral wire at the right and leaving by the other. According to the rule, the north pole of the pivoted magnet moves to the left, as viewed from the wire through which the current

every case, whether the current be above or below the needle and whichever way it may be flowing. It is this: *If one imagines himself in the current and facing the needle (the current flowing from the feet toward his head), the north pole of the needle always tends to turn toward his left hand.*

If the current flows vertically past the north pole of the magnet, the same rule holds.

In Fig. 2, the rectangle consists of

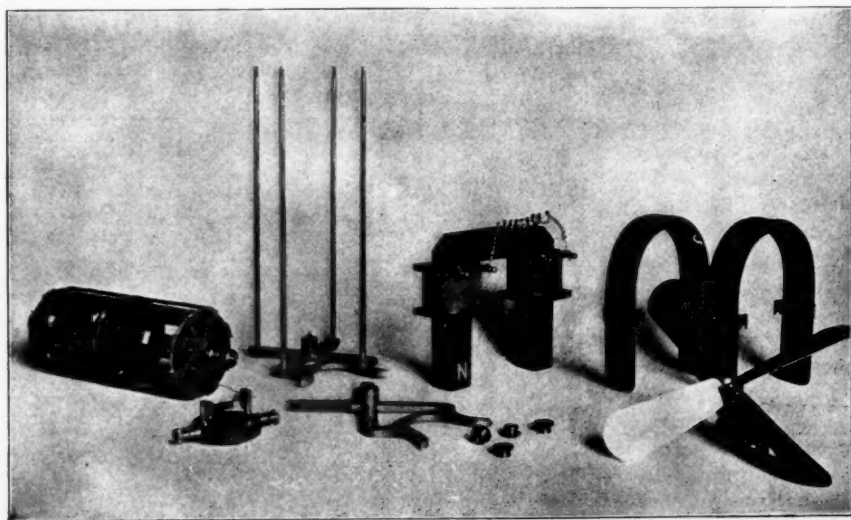


FIGURE 6.

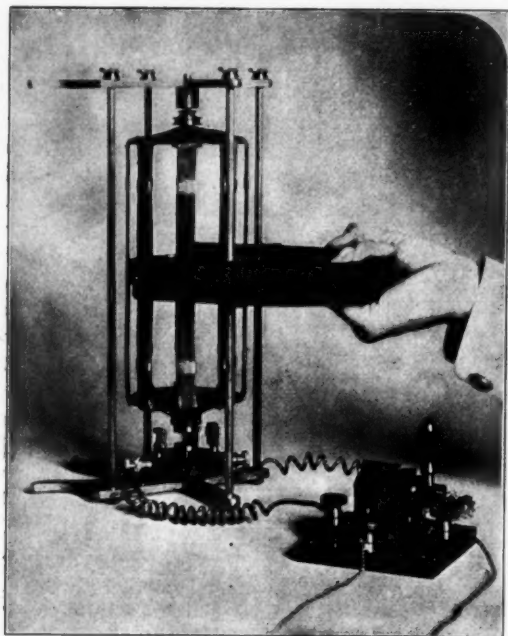


FIGURE 7.

passes. But if the current were to flow up past the south pole, the latter would be deflected toward the right.

This discovery of Oersted's was a most important one. In the first place it established one of the long sought relations between electricity and magnetism. In the second place it afforded a ready means of measuring electric currents, for the extent of the deflection of the needle depends upon the strength of the electric current, and this principle has ever since been used in galvanometers. And in the third place it opened the way to the development of an electric motor, for here we have mechanical force exerted and motion produced by an electric current.

But for this latter purpose the converse experiment is even more important. The wire rectangle of Fig. 2 is pivoted upon a standard so that it is capable of rotation, as shown in Fig. 3. The north pole of a heavy horseshoe magnet is held near the wire through which the current will flow as soon as the circuit is closed. This is done by throwing down the handle of the switch, which the operator is ready to do with his left hand. The current will flow up the central rod and enter the rectangle by a sharp steel point upon which the rectangle turns, a drop of mercury in the cup at the top of the rod making good contact between the point and the rod. After passing several times around the rectangle the current leaves it by a second point which dips into mercury in a cup below, and so flows away

through the switch to the battery. The current flowing up before the north pole of the magnet tends to move the latter to the left, but since the magnet is heavy and the rectangle carrying the current is light and easily moved the reaction of the magnet upon the current moves the

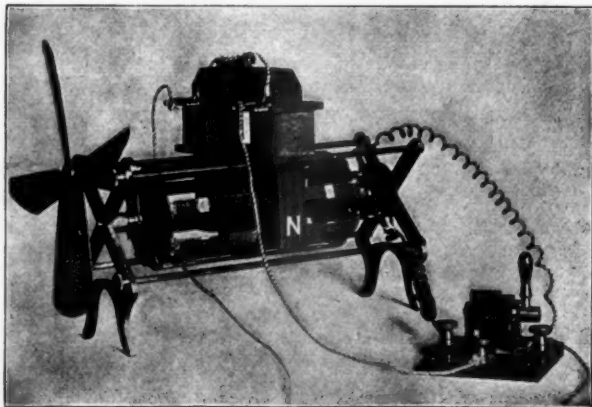


FIGURE 8.

rectangle to the right of an observer in the current and facing the magnet. If the current is reversed in direction by throwing the handle of the switch the other way, the rectangle turns in the opposite direction; that is, to the left.

If the current is started when the arrangement is as shown in Fig. 3, the rectangle is thrown with some force into rotation. When the opposite side of the wire frame comes opposite the north pole, the force will be in the opposite direction; for if the current flowed up in the first side it necessarily flows down in the second. However, if the switch is reversed in the

double wire rectangle upon the standard, as shown in Fig. 4. Instead of holding a magnet near the wire through which the current flows, two straight bar magnets are slipped over the central rod and clamped. A sliding contact is arranged for the current to pass through, so that the electric current flows up past the north poles on one side and down past the south poles on the other side, the current always passing through that one of the two rectangles which is nearest to the magnets. This causes a continuous rotation in the opposite direction to the direction of rotation of the hands of a watch, as one looks down upon the ap-

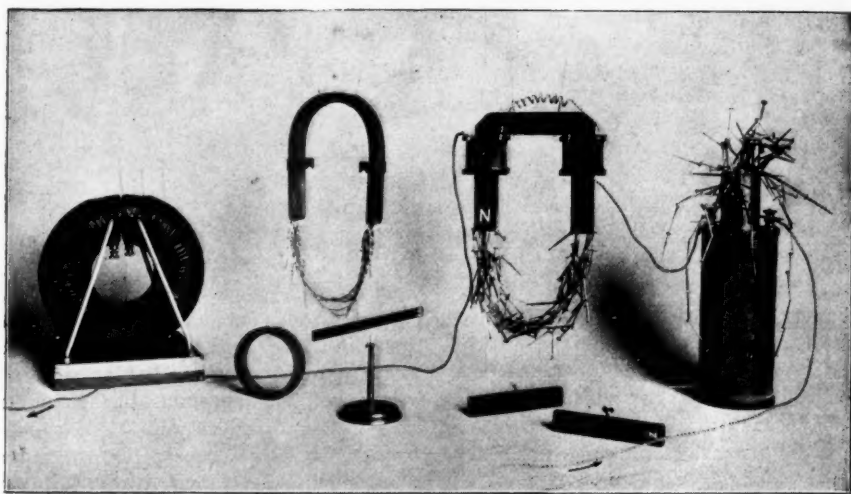


FIGURE 9.

meantime, then the current will be flowing up in the second side and the force will keep the rectangle turning in the same direction. Thus by rapidly reversing the switch as the wire rectangle turns a continuous rotation can be maintained.

It is at first very surprising that, if the horseshoe magnet be removed and the current be strengthened, the rectangle will then rotate as before. This is due to the magnetism of the earth, and Ampère's rule holds in this case as before, the earth being considered to be a gigantic magnet, with north and south poles.

The next step in the series is to pivot a

paratus from above. That they may be as light as possible, both the single and double rectangles are made of aluminium wire, which is covered with a double layer of silk to insulate the separate turns from each other. If the switch is reversed the rotation is in the opposite direction. With a strong current the aluminium frame spins around at a very high speed.

The reader has perhaps already asked himself how it is that a wire carrying a current of electricity can move a magnetic needle without touching it, or how a magnet can make a rectangle of wire through which a current is flowing turn upon an axis

without any connection between the magnet and the wire. We can understand how a body can exert force at a distance from itself only when a medium comes between to transmit the force. For example, a tug-boat exerts force upon a barge by means of

rectangle by a frame equivalent to four rectangles intersecting at angles of  $45^\circ$ . To make it strong and capable of rotating at a high speed a steel rod is taken for a shaft; in the middle an iron disc is secured, and at either end a disc of insulating fiber. Cop-

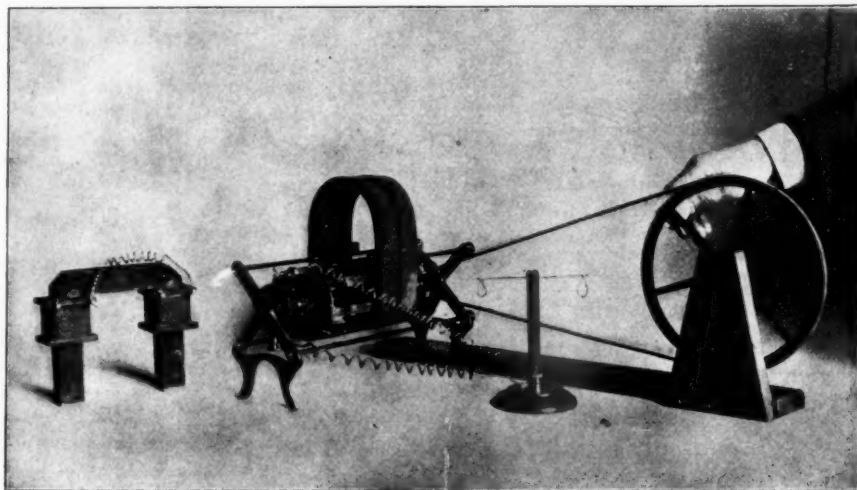


FIGURE 10.

a hawser connecting them; we ring a bell at a distance by means of a rope or wire; we hear distant sounds only because the atmosphere serves as a medium through which sound travels; and light and heat come to us from the sun through the medium of the ether which fills all space. What, then, is the medium which joins the magnet and the electric current? It is not the atmosphere, for the same force would be produced in a vacuum. It is the ether, the same mysterious substance that transmits light and heat. Around a magnet or an electric current there are stresses and whirls in the ether which we cannot see, but which are very real to us after some experience with electrical phenomena. Because of these invisible whirls in the ether magnets act upon other magnets or upon electric currents in the way we have seen, and the forces exerted are sometimes prodigious.

The next step in the evolution of the electric motor is to replace the double

per wire is then wound over lengthwise as shown in Fig. 5, and to prevent flying apart when in rapid rotation wires are securely wrapped around the frame in the middle. This framework, which we will now call the armature, is shown again in Fig. 6, together with the parts of the frame in which it is to be mounted and the magnets which are to cause it to rotate. Pivots in the end of the frame fit into conical depressions in the ends of the shaft, so that the friction is small. Two contact pieces, called brushes, are fixed to a ring of hard rubber, and when in place they rest upon the divided cylinder called the commutator, at the end of the armature shaft. In Fig. 7 the parts have been assembled and the wires connected up so that when the switch is closed the current will flow through the armature and the latter will rotate. It will be noticed that the horseshoe magnet is held so that the wires through which the current is flowing lie between the poles of the magnet; but here, just as in Fig. 4, the current goes up

on one side next a north pole and down on the other side next a south pole, and the combined effect is a continuous rotation. If the magnet be reversed in position, or if the current be reversed in direction, the direction of rotation is reversed; but if *both* be done at once the rotation continues in the same direction.

So far the rotating coil or armature has been in a vertical position, but we may now turn the apparatus down so that the shaft is horizontal and the rotation goes on undisturbed. If the steel horseshoe magnet is replaced by the horseshoe electro-magnet of Fig. 6, and the fan added, we have Fig. 8. Here the electric current passes through the armature as before, and in addition through the wire wound on the electro-magnet, and then returns through the switch to the battery. The magnet is called the field magnet, and the space between its poles in which the armature spins is called the magnetic field. When driving the fan at a high speed, a considerable draft of air is created, and our model motor is doing an appreciable amount of work.

The horseshoe magnet of Fig. 7 and the

which are made of hardened steel and are permanently magnetized. The magnetism of the latter is evident by the chain of iron nails which it sustains. On the right is a stout bar of soft iron surrounded by a coil, or spool, of 1040 turns of cotton-covered copper wire. A current of electricity from a distant battery flows through the wire and thereby strongly magnetizes the iron bar or core. The same current also passes through the two spools of wire which have been slipped over the two legs of the other horseshoe magnet. In this case the iron magnet is made up of a large number of stampings from thin sheet iron, riveted together. When the current passes, one leg (marked with an N) becomes the north pole and the other the south pole, and a considerable mass of iron nails is held suspended. The positions taken by the nails on the bar electro-magnet are some of them very curious. When the electric current is stopped the soft iron loses its magnetism and the nails instantly fall in a heap. If the current is caused to flow in the opposite direction around these iron cores, they are again magnetized, but this time in the opposite direction so that

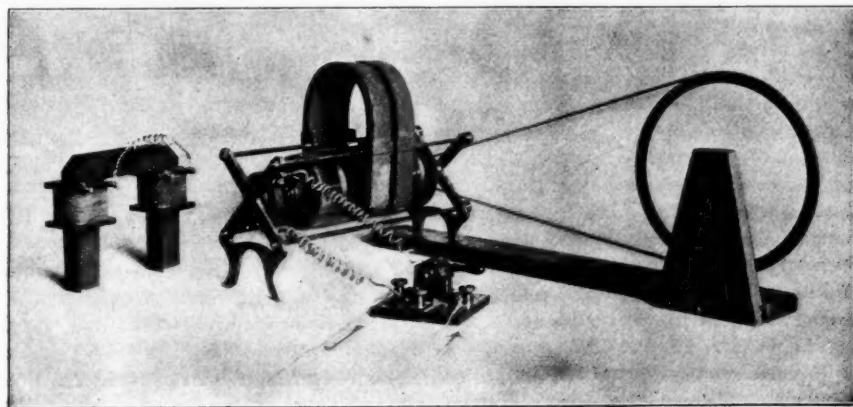


FIGURE 11.

electro-magnet of Fig. 8 are examples of the two general classes of magnets, permanent steel magnets and electro-magnets. In Fig. 9 we see several examples of each class. There are three bar magnets, a ring magnet, and a horseshoe magnet, all of

the former north pole is now a south pole.

For this reason, if the current is reversed both in the magnet coils and also in the armature of the motor, the armature continues to rotate in the same direction. But if, as shown in Fig. 8, the current first flows

through the field magnet coils and then goes to the switch and thence to the armature, throwing the handle of the switch will reverse the current only in the armature, and this will reverse the direction of rotation of the armature. In this way the motors of a street car may be made to revolve backwards, and so back up the car when necessary.

At the left of Fig. 9 is a massive ring of cast iron which has been cut through at the top. Over the ring many hundred turns of insulated copper wire have been wound, the ends of the wire being joined to the two binding posts which appear just below the

sons; but in many cases a motor can be belted to a steam engine and used as a dynamo without the slightest alteration. To illustrate this reversibility of the motor we have belted our model motor to a pulley (Fig. 10) which can be turned by hand. The armature rotates ten times as fast as the driving pulley, and the current generated in the armature flows through one of the connecting wires to the pair of little incandescent lamps, and thence back to the armature by the second wire. If the second wire were removed no current could be obtained from the machine, for a dynamo causes electricity to flow through a wire

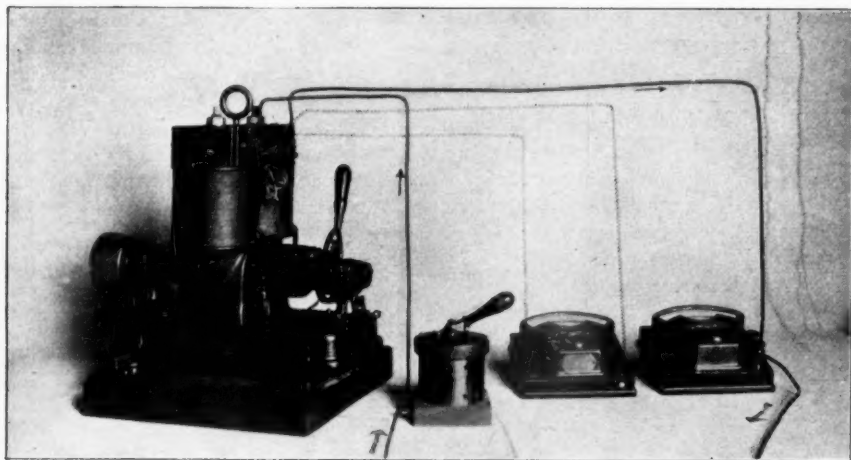


FIGURE 12.

air space of the ring. When the battery wires are joined to these binding posts and a current of electricity started, it magnetizes the ring powerfully. Within the narrow air gap the magnetic force is tremendous, one side being a north pole and the other a south pole.

An electric motor is a machine for converting the energy of an electric current into mechanical energy; a dynamo, on the other hand, converts mechanical energy into electrical energy. It is an exceedingly interesting fact that the same machine may be used as a dynamo or as a motor. In most cases dynamos and motors differ somewhat in construction, for practical rea-

just as a force pump causes water to flow through a hose. If water does not enter the pump, none can come from it. If electricity cannot enter the armature of the dynamo, none can be got from it. The dynamo furnishes an electrical pressure to make the current flow against frictional resistance, just as the pump furnishes mechanical pressure to overcome the resistance of the pipes through which the water flows. A dynamo with one or more steel magnets is called a magneto-dynamo, and that is what we have in Fig. 10. Few people realize as they seize the little handle on a telephone and call up the "central" that they are operating such a little magneto-dynamo.

But that is the fact. Turning the handle causes the armature to revolve rapidly, and the current which is generated rings the bell on the instrument and, flowing over the line to the central office, calls the operator's attention. If the steel horseshoe magnets are replaced by the electro-magnet which stands at one side in Fig. 10, then we have a dynamo-electric machine, or dynamo, as it is more commonly called.

Let us now disconnect the wires from the miniature electric lamps and join them to our switch, so that a current of electricity may flow from the distant battery through the armature. The latter instantly begins to turn, and sets the pulley in motion. Upon comparing Figs. 10 and 11, the reader will discover several evidences of motion in the latter. The spokes of the large wheel have disappeared, the belt is less distinct, the brass clips on the wires of the armature look like continuous bands, and the wires themselves run together into a transparent veil. The armature revolved more than a thousand times during the exposure for this picture. Were we to replace the steel horseshoe magnet by the electro-magnet at the left we should have again the motor as shown in Fig. 8, except that it would have a pulley to drive instead of a fan.

Now suppose the electro-magnet is made much more massive and the armature be given a larger number of turns of wire, wrapped over a heavy iron core. Then let the bearings and base frame be substantial in proportion and we have the Edison electric motor as shown in Fig. 12. There are two spools, or coils, of wire wound over massive iron castings, and at the bottom they are bored out round so as to contain the cylindrical armature with a narrow clearance space. The handle at the right is connected with the brush holders, and enables the carbon brushes, or contact pieces, to be properly set upon the commutator. The current enters along the left-hand wire (in this case from a storage battery) and, after passing through the starting box and switch, flows up to the headboard of the motor. Here the current divides, the greater portion of it passing

down to one of the brushes, through the armature and out through the other brush. But part of the current is switched, or shunted, off into the wire of the great field magnets, and then after passing hundreds of times around the iron cores joins the main current, which has traversed the armature, and the joint current flows away by the other large wire, through the ammeter at the right and thence back to the battery. This is called a shunt motor, from the fact that the current passing through the field magnets is a branch, or shunt current. On the other hand, a motor in which the current flows in series first through the field and then through the armature (as in our models) is called a series motor. The shunt variety is much the more common.

The ammeter measures the strength of the current, and it is worth noticing that the current strength is precisely the same after passing through the motor that it was before. The energy of the current has been expended, but the current itself is undiminished. Just so is the case of a water wheel. The quantity of water leaving the wheel is the same as that which enters, but the energy of the water has been expended in driving the wheel. The second of the two similar instruments is a voltmeter. It is joined to the terminals of the motor by two spiral wires, and measures the pressure of the current. It is called a voltmeter because the pressure of the current is measured in volts; a volt-measurer or voltmeter. The work which a turbine water wheel can do depends upon two things, the quantity of water passing through it and the pressure of the water. So the energy of an electric current depends upon two factors, the quantity of the current and its pressure. The ammeter measures the quantity and the voltmeter the pressure. The photograph is taken with the motor running at a high speed, but as the belt has been thrown off it is doing no work beyond overcoming its own friction.

We have now passed over the entire series, from the simplest experiment of an electric current deflecting a magnetic needle to a complete modern motor. How the

latter is started, stopped, and reversed we have seen from our study of the models. The speed is reduced by putting resistance into circuit with the armature and so reducing the pressure of the current. This is what the motor man on a street car does when he turns the handle to slow up a car. On the other hand, the speed may be increased above the normal by putting resistance into the field magnet circuit, and so weakening the field.

The electric motor, as has been said, is a device for transforming the energy of an electric current into mechanical energy. But in the transformation some energy is lost, being converted into heat through mechanical and electrical friction. If ninety per cent of the electrical energy supplied to the motor is converted into mechanical energy at the pulley, so that it may be used to drive another machine, we say that the efficiency of the motor is ninety per cent. In that case ten per cent of the total energy has been converted into heat and lost, so far as useful effect is concerned. This loss is made up of the following three parts:

In the first place, there is heat generated in the copper wire wound on the field magnets and armature by the electric current passing through it. This is owing to the resistance of the wire, a kind of electrical friction, and copper wire is universally used for motors because its resistance is less than that of any other metal except silver.

The second part of the loss is due to the heat produced in the iron core of the armature by the continual reversal of its magnetism as it revolves, and the slight eddy currents induced.

The third part of the loss is due to the mechanical friction of the bearings and brushes, and the slight air friction.

These three losses are together often more than ten per cent, but sometimes under favorable circumstances they are even less, and hence we see that an electric

motor is an exceedingly efficient machine. A steam engine utilizes no more than twenty per cent, often only ten per cent, of the energy supplied to it, and wastes the remaining eighty or ninety per cent. The contrast in favor of the electric motor is striking.

We have been considering only one of many varieties of electric motors. There are motors which have instead of two poles four, six, eight, and even up to thirty-two or more poles. These are called multipolar motors. Others are intended for alternating currents which flow first one way and then the other, reversing their direction one hundred or two hundred times or more per second; these are called alternating current motors. Others require two such currents to flow through separate wires simultaneously, using four lead wires instead of two; these are called two-phase motors. But in every case, though the winding of the wires and the general appearance of the motors may vary greatly, the general principle is the same. The future will witness new forms of motors and new improvements in old forms; but the fundamental principles are unchanging and the efficiency has already nearly reached its limit.

The wonderful achievements at Niagara Falls, where gigantic dynamos of 5,000 horse power each are successfully driven by the power of Niagara's falling waters, open a large field for electric motors. Some of the electric current there generated is used for purposes of lighting, but a large part is utilized in driving electric motors; these in turn drive the machinery of many factories, in the neighborhood and at a distance. It is upon the distribution of power over wide areas that the future of electricity largely depends. Thus we may expect to see dynamos and motors rapidly increase in number and in relative importance in the industrial world, and coal as a source of heat and mechanical energy supplemented and finally supplanted by the power of wind and water.

## RISE AND FALL OF THE ORANGE INDUSTRY.

BY J. F. RICHMOND.

**P**RECISELY how the orange tree first gained a foothold in Florida has never been definitely settled. Whether the root of the citrus tree was indigenous to the Florida soil, or whether the seeds were planted by the Spaniards, or by prehistoric hands no one has certainly ascertained. An old book relates that the Indians of southern Georgia had orange groves bearing when the white man first penetrated that region. As the Seville orange was grown in Spain at the period of their Florida conquest it has been surmised that the Spaniards introduced the seed here, which, growing wild for several centuries in this southern wilderness, deteriorated into the present wild orange.

Wild orange trees in great numbers were found in Florida by explorers about the middle of the present century, growing in the forests, mostly on moist hammock (hard wood) land, and chiefly between the twenty-eight and thirtieth degrees of latitude. Two varieties of fruits grew on these trees, the sour orange and the bittersweet. The largest wild grove in the state was at Orange Lake, covering several hundred acres. The next largest was on the peninsula separating Lake Griffin from Lake Harris. Others were found on the hammock banks of Lake Weir, Lake Bryant, Lake Dunham, Lake Panasoffkee, Lake Jessup, Lake George, Lake Apopka, and along the St. John's River. As these wild groves occupied rich tracts of land, many of the earlier settlers cut them down and grubbed out the roots to make place for cotton and sugar cane.

Very early in the century some enterprising families brought from other parts of the world small orange trees of the best varieties then grown. These were planted at St. Augustine, Tampa, and at other inhabited points. They grew around the dooryards chiefly as ornaments, but their surprising products of luscious fruit soon rendered them highly remunerative property to their owners.

Something of an awakening on the subject of orange culture occurred about 1850. In 1847 a young man named Melton Haynes, from North Carolina, settled in what is now Lake County and began planting seeds from the best imported oranges he could obtain in Charleston. From this nursery was planted the one acre grove at Yallaha and trees were carried in small numbers in every direction. The famous Dummit grove and several along the St. John's River date from this period.

The genuine "orange fever" did not strike the country until about 1875. It then came to be recognized that the Florida climate and soil produced a more delicious orange and a finer lemon than came into the markets of this country from any other portion of the globe. The possibilities of an American orange industry became a fruitful theme that entranced thousands. Experiment had demonstrated that the wild sour tree could be grafted or budded and made in two years to yield sweet fruit. Wild groves all over the state came into great demand, and those wise nurserymen who had planted largely the seeds of sweet oranges found themselves in the midst of a rushing business. Wild groves purchased for five hundred dollars were improved and soon swelled in value to twenty or fifty thousand. Bright men from all parts of the world settled in Florida and thousands who resided elsewhere invested in orange groves. All the orange countries of the world were searched for choice varieties, and it was claimed that every foreign variety was improved by being transplanted into the soil of Florida. In 1894 fifty-five varieties of oranges grown in the state were catalogued by the state pomologists, and the lemon was as distinguished as the orange for its quality and size.

The orange industry had grown into a vast system. Its groves were valued at about thirty-five millions, or about one-fifth the

property of the entire state. Planting, budding, pruning, spraying, fertilizing, picking, and packing had been reduced to a science. Colossal packing houses, with machinery for sizing and wrapping oranges, and rail tracks running to them, grew up everywhere. In 1882 Florida did not produce one fourteenth of the oranges consumed in the country. But in 1885 it produced six hundred thousand boxes, in 1893 about four million boxes, and in 1894-5 nearly six million boxes—nearly as many as could be marketed to advantage.

On the morning of December 29, 1894, some who arose before day were surprised to find dippers frozen fast in their water pails and teakettles with ice on the stoves. Men flew to their thermometers and found the mercury at 16° above zero in the heart of the orange belt. They rubbed their faces and could scarcely believe their eyes. Many whose sole income was from fruit had not sold an orange and now awoke to the fact that the entire income of the year had been swept away. Things were gloomy indeed, but neighbors tried to cheer and uphold one another. Attention soon turned to the groves that had lost not only their fruit but their foliage. To insure a crop for the coming year groves were fertilized and the fields harrowed. Soon orange trees began to bud and to bloom, when on February 8 and 9, 1895, came another wave as cold as the preceding. The sap in the trees was up, the naked trees were in the most tender and defenseless condition, and in two days was killed to the ground nearly every orange, grape fruit, lemon, lime, and citron tree for a distance of one hundred and fifty miles up and down the peninsula, and from the Atlantic to the Gulf. With one icy breath the production and trees of the largest orange industry of the globe were wiped out.

People of this entire region stood appalled, and no one knew what to say or do. Great trees forty years old, yielding annually twenty boxes of fruit and supposed to be out of danger of cold, withered to the ground. Fig trees, guavas, mulberry trees, loquats, cocoa-nut trees, pine apples, bananas, thousands of acres of vegetables shared the same fate.

An unexpected calamity had dropped out of the skies. It had not come like ordinary storms, with intensity and rate of approach signaled in advance, but New England, the Middle States, the far West, the South, even semi-tropical Florida were all stung with intense cold at the same hour.

A quiet but resistless panic spread through the orange belt. No one could collect and few could pay. Nothing could be turned into money. Mortgages on bearing orange groves could not be cashed at twenty cents on the dollar. Banks, mercantile houses, and large dealers were blown away like straws before the gale. The calamity fell with crushing weight on old people who had expended all their money and most of their vitality in making their groves. Many aged clergymen and professional men of all classes had invested their meager savings in a modest home amid orange trees, hoping to spend the late afternoon of life in quiet comfort. These awoke to the fact that all was gone save a roof and a field of sand. As the foundation of all the enterprise and business of this vast region was its fruits, the ruin was most widespread and appalling,—an earthquake would have been little more disastrous.

Some would-be philosophers hastily pronounced the freeze a blessing, because, as they said, it would turn the populace back to old-time farming. Some clergymen declared it a divine judgment to punish sin, but they pointed out no evils save such as exist in the best communities everywhere, viz., lack of the highest benevolence and devotion. Others proclaimed that the climate was changing and that citrus fruits could no longer be grown in Florida. The conservative view, however, is that the climate of Florida is not changing any faster than that of the rest of the world. A study of the climatic history of the state for the last one hundred and twenty-five years reveals the fact that cold waves with severe frosts have visited this region occasionally from the earliest known periods. On January 2, 1766, John Bartram (botanist) was camping on the St. John's River and records a severe freeze with mercury at 26°, killing semi-

tropical trees and plants. In 1774 there was a severe snow storm, called by the natives "white rain," extending over much of the state. On April 6, 1828, a destructive cold wave with heavy frost swept over the state. On February 8, 1835, the mercury fell to seven degrees above zero at St. Augustine, covering much of the St. John's River with ice and killing all the large orange trees at St. Augustine, Tampa, and along the St. John's River. The freeze of 1835 was the coldest point reached in the state in historic times. In 1857 the mercury fell to 26° as far south as Tampa, and in January, 1886, to 15° at Jacksonville. The great freezes of December 29, 1894, and of February 8 and 9, 1895, therefore, though vastly more destructive because of the vastly greater development in the state, were not as intense as the freeze of 1835, and afford no evidence of changing climate.

The orange is a semi-tropical fruit and the Florida orange belt, whose center is somewhere in the vicinity of Leesburgh, is a semi-tropical region visited at times with some cold. The orange tree thrives best amid some cold, and is not entirely at home on the southern portions of the peninsula. A study of the century shows that destructive colds generally occur in Florida between December 15 and January 15, though the two most disastrous ones of all occurred on

February 8, precisely sixty years apart. When the mercury falls below 25° and remains there several hours, fruit in the open field is greatly injured.

Though hundreds left the state in discouragement, abandoning groves and good houses to be sold at any price, and though much privation is endured and must be for a long period, yet nothing appears more certain than that the Florida orange industry will be revived, and that in a very few years. Immediately after the freeze enterprising growers sent dispatches to other orange growing countries for buds, and thousands of trees have already been budded. The sprouts from seedling trees at this writing (September 12, 1895) are in some instances twelve feet high. A few trees far down the peninsula will fruit the present year, and the meager crop on the trees has been already purchased at great prices by the fruit dealers of the great cities. Great as is the disaster it is apparent that the orange industry is subject to no greater perils than are other pursuits. What undertaking can boast of no disasters during a period of thirty or sixty years? The Florida orange growers have the benefit of an experience of twenty years, and the roots of old groves that will develop trees vastly quicker than newly set groves, and in a few years Florida fruit will resume its old place in the markets of the world.

## A SCHOOL OF ORATORY.\*

BY BISHOP JOHN H. VINCENT.

"THE voice," said Zeno, "is the flower of beauty." It is pleasant to think of vocal culture as a sort of horticulture, and of a hall like this as a delightful garden or conservatory from which choice flowering plants are sent forth to all parts of the land. But this would be a weak and inadequate figure by which to set forth the mission of the institution we this day dedicate—this hall of speech.

Language is the condensation of all the

arts of expression; for language is universal, flexible, creative, spiritual. In what we call eloquence are to be found the essential elements of sculpture, painting, architecture, and music, since the human imagination has power to transform the human speech it hears into an infinite variety of ideal forms. Through invisible words that touch the ear one forms images of statues, pictures, and cathedrals, and hears the gentlest strains and the loudest thunders of oratorios. Carlyle says, "All speech, even the commonest, has something of a song in it." Given the

\*Oration delivered at the dedication of the Annie May Swift Memorial Hall of the School of Oratory of Northwestern University, Evanston, Ill.

right words, and a world of life and wonder is revealed within.

It is no slight office to teach men and women to be true artists: to give them power to transfer to the souls of contemplative listeners the world of life and art, and to kindle in them a passion for beauty and truth and goodness. This is more than raising flowers for the world's market. No wonder that Paul found in the "foolishness of preaching" the power of God for the salvation and possession of the souls of men. The ancient Spartans and Cretans forbade the practice of eloquence within their territories. In the early days of the republic it was also frequently discouraged by the Romans on the ground that its moral influence was bad. But the Cretans, the Spartans, and the Romans alike lacked the truth of the gospel which gave speech its highest and holiest theme. When you have the gift of eloquence the value of it *does* depend on the thought you make it serve.

The impulse of expression in man is an essential and vital part of his nature. He thinks, he desires, he resolves, he declares. When the first rational man, conscious of self, attempted to express his thought to some other self, language began. The outcry of an animal, following some unrecognized and involuntary impulse, is not language, for language requires the consciousness of self; the recognition of another self, and the desire and attempt to communicate with him.

Expression finds manifold forms for its purpose. Within the limits of one's own person there are movements of expression, gestural and vocal. Beyond himself he may also find expressions of his thought and wish, as when he points to the sun, to a tree, to a spring of water, to a rock. He may also project or posit expressions, as when he piles stones upon stones to mark a place, or throws a stone, or hoists a signal.

But this power of expression in man of necessity goes beyond the mere declaration of his need and desire, for out of that desire springs an impulse of personal endeavor. He himself does or tries to do the thing he desires. Every such effort is but a more

complicated attempt at expression. In this way the arts are born. We have the first rude garment, the first rude hut, and the first rude float on the water. To let others know one's need is not the whole of expression. To achieve or attempt to achieve the ends he desires is necessary to its completion. By doing he declares. His first speech is a deed. He first tries for himself and then appeals to others. To call attention he stands up to his full height and then uses a higher signal when his full stature is insufficient.

As life and civilization become more complicated the expression assumes a greater variety of form. From the fig leaf comes the art of dress; from the hut, the house for varied uses—to live in, to store grain in, to worship in,—and thus is developed architecture; from the floating log to which he clings comes naval architecture.

In this impulse of expression is the imitative power. Man projects his thought in representative images—the fashioned clay, the chiseled stone,—and thus is developed sculpture. The constructive power graves lines or makes drawings, sometimes with and sometimes without color, and thus are developed the arts of drawing and painting.

There is still another element in the art of expression. In all men imagination out-reaches endeavor. A man creates a form, but by the eye of his imagination sees a more perfect form. He feels that there is more than the practical end to be accomplished. There is something which gives him pleasure and which gives pleasure to others. Thus he gratifies a sense within him which he calls the sense of the beautiful. He feels it in some harmony of sounds, some touch of color, some form of architecture, as in a column or an arch. Thus Beauty waits on Utility and we have as an outcome the art of dress, of architecture, of sculpture, of painting, of music—forms of expression by which the soul projects itself into the outer world and perpetuates itself in forms of its own creation.

So the human voice, first employed for purposes of utility to express need, desire, and purpose, is used to awaken and minister

to the sense of the beautiful; and thus by tones, articulations, inflections, pauses, emphasis, rhythm, harmony, the art of elocution and the art of music are developed.

The most interesting feature of a new building is not in the style of its architecture, nor in its relation to a group of fine structures. It is not in the age or distinction of the institution which it represents, in the fame of its architect, or in the worth of the men whose names it commemorates or through whose munificence it is erected. The true value of a building is to be found in the great idea it embodies, and the ends it aims to serve in the civilization to which it belongs.

This is not the time to discuss the relations of use and beauty; to insist that the useful is always in some measure beautiful and that the beautiful is always useful. It is sufficient to know that in the offices of this day we are not required to discriminate. Here Utility and Beauty with clasped hands bow together at the shrine we consecrate. In this classic town no other academic structure can look down with pity or look up with apology for the new hall to which we this day invite our guests.

Art may walk about this building with the smile of approval upon her fair face, Literature may rejoice, Science may claim an interest in the new venture, and Religion pronounce upon it her most reverent benediction. The architect need not conceal his name in the presence of the most rigid critics. The projector of this new movement, the head of this department of the university, has no reason for abating the joy of his triumph. And the contributors to this splendid edifice, whose good sense, good taste, and liberal spirit have made this hour possible, may well congratulate each other, their leader, the university, and the citizens of this classic town.

This is a hall dedicated to human speech—the fragrant and lovely flower of the human voice.

What power the human voice has! It may raise the dead. Old literatures entombed in silent mounds for thousands of years may through the living voice come

forth from pages of stone, parchment, and papyrus. They may again stir the air, sweep through living souls, give strength and gladness, and inspire men to new service.

Through the magic of human speech sweeter voices than those of the dead orators may repronounce the words that once wrought wonders among men, and these same words may work greater wonders. Eloquence that died when the old orators died may become eloquence again. The living voice gives new conditions and new opportunities to the now silent orators. Demosthenes and Isaiah may still thrill the living multitude.

The historic records by which we may have rescued, reorganized, and interpreted anew the deeds of the past may by the human voice be transmuted into living syllables for living ears. The heroisms of the dead past may be rehearsed in words, tones, accents, flushing cheeks, and flashing eyes, and the quiet country home may feel the inspiration and enthusiasm of the forum and the battle fields of long ago. Poems that lips never pronounced before, written by the solitary and silent singer, may find utterance, exposition, and conquest, long years after they were written.

In speech you have at command invisible weapons—swords of the Spirit. In speech spirit answers to spirit. By power that went through words the Christ hushed the turbulent waves, raised the dead Lazarus, forgave sin, and opened the gates of heaven. The energy was in Him. Words were his messengers.

It is the mission of this hall to prepare men for oratory in the senate, at the bar, on the platform, and in the pulpit; for certain forms of dramatic expression; for scientific and philosophic work in the class room; for the interpretation of literature in public and in private; for professional teaching in the school; for reading in the home, in nursery, and parlor; for the promotion of extemporaneous utterance and conversational facility, and, incidentally, to pursue such studies and discipline in physiology, psychology, literature, rhetoric, history, and

universal art as may give strength, self-command, and large resources in varied fields.

The common idea concerning elocution as an art is not exalted. The popular thought is that elocution is merely for the entertainment of crowds by trained readers—professional elocutionists with airs and attitudes, tones and mouthings. It is supposed that a few lessons will train a man to play the artist's part in speech. Those who have not genius enough to take the stage can at least as professionals take the rostrum; they can entertain a crowd with fragments from tragedy and comedy. The feeling of scholars toward the profession of the elocutionist is likely to be that of apathy, which sometimes conceals a trace of contempt. The true scholar dislikes the man who cares more for mode than for matter and motive. The idea of an elocutionary entertainment is associated with sundry agonies and affectations, postures dramatic and dreadful.

But as wise men we must distinguish between wisdom and folly, between use and abuse, and remember concerning the art, as Goldwin Smith says of sentiment, "He is a fool who despises it and he is a fool who builds upon it."

This new building by the lake stands as an emphatic and eloquent protest against the perversion of the great art of elocution. It insists that there is a science which gives significance and power to the art; that the mastery of it requires thorough discipline through years of patient preparation. This school is not designed merely to meet the professional necessities of a class, but is based upon a philosophy of expression which must be mastered by men and women who would distinguish themselves in the larger fields of the profession or render true service in more quiet spheres of life. This school is for men and women of all professions. It provides graduate and professional courses. There is no month in the whole college career when its services are not needed. It is designed to be accessible by the students in the preparatory school, and has a mission to fulfill in

behalf of primary teachers and mothers, recognizing the importance of elocutionary discipline when the child is in the nursery, beginning to prattle and to sing and to form the habits of speech which are to abide with him in the after years. Elocution should be studied from matriculation to mastership. It should begin years before that—long before that; it should be continued after that—long after that. To this hall should come students of art, of language, of law, of pedagogy, ministers and mothers, and the missionaries of the societies of Christian Endeavor and the Epworth League who go to read to the "shut-in," the paralyzed, the blind, the old, aiming to comfort and strengthen the afflicted and to broaden the horizon of men and women in the most limited and lowliest life. There is no calling, there is no age for which this hall does not make provision. Of all the structures on this ground it is, next to the church, the institution for all grades, all ages, and for all the years.

Back of the art of oratory, the very basis of it in fact, is personal character. To hold the truth and to love it; to have the power of expressing it; to delight in this expression for truth's sake and for the joy of it and for the sake of humanity,—this is the beginning of oratorical power. The man who would awaken and control an audience must himself be a reality, and the truth he uses must be to him a reality. Character is everything. As Dr. Richard S. Storrs remarks, "Then only is oratory eloquence when it utters the great and sincere force of character." Those who would win the ears and hearts of men by speech must themselves be hidden in the very heart of God. "It is not the manner, but the man," says Dr. Nehemiah Adams. It is the ideal of this school of oratory to make every pupil a true soul, a lover of good literature, patient and fervent, expert in reading aloud without fatigue, finding delight in giving to others the rare pleasure of hearing the best literature of the world. It would make every professional pupil so true to truth that in the larger sphere of oratory, forensic and sacred, he may be natural, simple, forcible, and always effective.

Character is everything in oratory. It is persuasive, demonstrative, interpretative. Character appropriates to one's own nature the truth he reads. It puts the light of love in his eyes—solar light from the Sun of Righteousness. Apply the spectroscope and analyze the light of the true orator's eyes and you find the divine elements in it. Aaron could speak and Moses was timid. Aaron was weak of will and Moses meek. But what would Aaron's words have been worth without the background and basis of Moses' culture and grace and masterfulness?

Personal idiosyncrasies in themselves objectionable, under the power of genuine character acquire a certain grace. There is a charm in one's hesitation of speech when the truth is at his heart. There is music in his very drawl. The voice at first harsh and disagreeable acquires a certain sweetness from goodness. *To be*, and then to be in earnest, and to speak,—this is eloquence. Well says Sidney Lanier, of the sunny South, a prophet of beauty and an apostle of holiness: "Cannot one say with authority to the young artist, whether working in stone, in color, in tones, or in character-forms of the novel: 'So far from dreading that your moral purpose will interfere with your beautiful creation, go forward in the clear conviction that unless you are suffused—soul and body, one might say—with that moral purpose which finds its largest expression in love—that is, the love of all things in their proper relation—unless you are suffused with this love do not dare to meddle with beauty; unless you are suffused with beauty do not meddle with love; unless you are suffused with truth do not dare to meddle with goodness; in a word, unless you are suffused with beauty, truth, wisdom, goodness, and love abandon the hope that the ages will accept you as an artist.'" Amiel in speaking of Naville says, "He has always had a kind of dignified and didactic beauty, but he has added to it the contagious cordiality and warmth and feeling which complete the orator; he moves the man, beginning with the intellect but finishing with the heart." This is what Ruskin means when he says, "The

ideal must to the artist be real." Not in buying pictures but in being pictures you encourage a noble school.

Not only is this Cumnock School of Oratory a school of science and philosophy, a school of specialists and professionals, a school of general culture in rhetoric, history, and art, a school of character which lies at the root of all effectiveness, but it adopts the theory of William Pitt, that "eloquence is in the assembly, not in the speaker"; that the more we educate people to speak, the larger is the opportunity given to public speakers; the more people observe laws of enunciation and emphasis in conversation, the more they read aloud to each other; the less easily they become fatigued, the more eager they will be to hear and the more thoroughly they will be profited by hearing the masters of English speech. There is a democratic breadth in the theory and provisions of this School of Oratory which would make every schoolboy, every father, and every mother good readers of good English. Its director believes that in all school and college training the art of oratory should be constantly insisted upon. Hamilton College has a good reputation in this respect. In the catalogue for 1813, the following rule is given for pupils of the freshman class: "Each student is required to declaim every day before his tutor and class, and to declaim in chapel before the faculty and all the students as often as it shall be thought proper by the faculty."

If people were trained to the art of speech from early childhood, learning and observing the laws of articulation, enunciation, emphasis, pitch, inflection, and true feeling, until they became a part of the involuntary life, good reading and good speaking would be far more common. Schools of oratory take hold of men after they become hardened by years of bad habits, their irregularities and infelicities stereotyped; and when one awakens to the need of reform, so much attention must be given to one's self in the process of utterance that half the force of delivery and consequently half the effect of the truth proclaimed are sacrificed to the bad habit of self-scrutiny. Therefore men should be trained from early childhood how to

express their thoughts with distinctness, directness, naturalness, and force. Training in elocution must begin very early. The nursery is the first school of speech, of vocal culture, of self-control, of pure English, of accuracy in pronunciation, tone, emphasis. The mother is the first teacher of elocution. The nurse sustains or spoils her works. The faculty in the earliest school of elocution is made up of father, mother, brothers, sisters, nurse, housemaids, and visitors. A woman's voice is in many respects better adapted to reading at home than a man's, and she is likely to have more patience, more unselfishness, more sympathy. Said a mother to me not long ago, "I have read to four generations: to my father and mother, to my brothers and sisters, to my son, and now I am reading to my grandchild." That woman, now more than sixty years of age, has been reading aloud for fifty years, and in that time has read aloud no less than four hundred volumes.

Think what power a delicate woman may have who, through intelligent enthusiasm in the best literature, through a period of fifty years reads with delight to those about her! Think of the invisible influence that goes forth from mother's heart through mother's voice! Think of the eyes that are turned toward her under the evening lamp, as her face shines with full appreciation of the sentiments she reads, and with that other fine thought—that second thought passing through her mind at the same time—as to the influence of this reading on the child who listens, the child she loves. Think of the love for learning thus begun; the wise pre-occupation of the mind; the elevation of the tastes; the preparation being made in this silent and steady way for the best society. Think of the guarantee thus secured, of the taste and ambition which will induce the children to enter college.

Children should be read to, but they should also be trained to read aloud to each other and to their parents. They should be trained especially to read to invalid children. This is not "impracticable and absurd" as you fancy. See the boy A visiting his comrade B who, having met with an accident on the

baseball ground last week, was unable to attend the great intercollegiate game of the following Saturday. Watch A as he reads to B the newspaper report of that great game. Does his face not shine? Does he not read with marvelous earnestness? Does he not look up once in a while to see how B takes it in and enjoys it? Does he grow tired? Nay, verily. You say, "They are interested." Of course they are interested. They are interested in the subject, each feels an interest in the other, and the enjoyment of the reading is mutual. Each enjoys it the better for the other's sake. Is there not a lesson for us here? Can we not develop a wider and more rational interest on the part of childhood in the world of biography, of history, of travel, of adventure, of exploration, in good fiction? If reading aloud were less fatiguing it would be more popular. If there were more care and training in this respect in the early years there would be less fatigue. When people are thoroughly interested in the subject they do not easily become fatigued.

We cannot measure the advantage of reading aloud in the home as a safeguard and an inspiration. It promotes self-denial, thoughtfulness, and sympathy. And in passing I may say that more reading aloud of higher spiritual literature among friends of maturer years, in circles meeting for the improvement and deepening of the spiritual life, would contribute greatly to the power of the church and the elevation of society. When I read the inner life of Amiel, stimulating in spite of its morbidness, of Mrs. Elizabeth Prentiss, of James Smetham, of Erskine, John Duncan, Frederick W. Robertson, and a score besides, I wonder that we do not have in the church groups of believers who seek a really higher and broader life, engaged in reading and conversing about the splendid world in which these saints of God breathed the atmosphere of heaven which makes us brave to fight against the evils of the flesh and rise with every passing day nearer and still nearer to God.

But to return: think how home may be filled with fine pictures from the best literature of the ages—pictures of summer and

winter, of mountain and valley, of sea and land, pictures which are immortal and to which the humblest reader may have access, and in the beauty of which he may rejoice. How the home may echo with well read poems, stories, and orations, father's voice and mother's voice still ringing through the rooms after they are forever silent. How our homes may be filled with the interesting characters of fiction—the truly great creations of great geniuses. They look in at the windows, enter through the doors, sit in the chairs, chat at our tables, transforming plainest cottages into palaces of wealth, grace, beauty, and wisdom.

Let me insist that home is the school of elocution and oratory. Children are born actors. They are graceful by nature. A captivating speaker once said to me when I asked him the secret of his success, "I have always studied children, watching their gestures and intonations, repeating and reproducing at the first opportunity I could with other children what I heard the first group say." The orators begin their work at home. The old tradition concerning Plato and Archilochus and St. Ambrose has truth if not literal fact at the foundation of it: "When each was an infant in his cradle, a swarm of bees lighted upon his lips but did not sting him." But they did leave both sting and sweetness to give them in later years power over humanity.

No wonder that Amiel says: "How enormously important are the first conversations of childhood! I feel it this morning with a sort of religious awe. Innocence and childhood are sacred. The sower who casts in the seed, the father and mother casting in the fruitful word are accomplishing a pontifical act, and ought to perform it with religious awe, with prayer, and gravity, for they are laborers at the kingdom of God. . . . We forget, too, how often that language is both a seed sowing and a revelation. . . . Is it not incalculable what a ministry is speech? But we are blind to it because we are carnal and earthy. We see the stones and the trees by the roadside, the furniture of our houses—all that is palpable and material. We have no eyes for the invisible

phalanxes of ideas which people the air and hover incessantly around each one of us."

This School of Oratory of necessity sustains a relation of large opportunity and immense responsibility to the School of Theology. Here our ministers are to be prepared for the pulpit; not for preaching alone, but for the reading of hymns, the reading of scripture, the offering of public prayer, and for those private offices of religion in which the voice exercises such an important function. Too many ministers imagine that a knowledge of the laws of declamation or public delivery covers the work which the School of Oratory is to perform for them.

What the ministry needs is, first of all, the fundamental elements of power in the man who represents Christian ideas and the true mission of the church; *character*, keen, all-controlling conviction, the power of a cultivated, sensitive, and dominating personality. He needs lofty ministerial ideals, a knowledge of society, the sympathy of the people born of practical sympathy with the people. With these elements of preparation the minister of to-day must have a thorough knowledge of the conventional rules which embody and apply the true philosophy of expression. These rules must be so wrought into his soul that they become unconscious habits. They control him no more as regulations, but as dominating forces of his nature.

A few lessons in elocution, a single term in the School of Oratory are of very little service to a minister, whose bad habits are accentuated rather than alleviated by the limited knowledge he thus acquires. There are many bad habits of the pulpit—loudness, harshness, awkwardness, put-on pathos, excessive gesticulation—what an old fisherman criticised in his parson, "too much lobstering with his hands." All these come from undue self-consciousness, from the absurd imitation of execrable examples which the young minister once imagined to be graceful and impressive. Some ministers, as one expresses it, are "loudest when least lucid." These men, and all men who would meet the demands of the age, must have years of

patient drill, candid criticism by those best able to judge, and the habit of watching daily the men of practical aim and earnest purpose in their particular pursuits, whether they be street venders, auctioneers, lawyers in court, politicians on the stump, boys at play, or deaf mutes engaged in the eloquent and expressive speech of signs. Our ministers must learn what Cecil means when he says, "Eloquence is vehement simplicity."

One cannot discuss the art of oratory without making mention of the drama. May there not be a pure drama? May not the dramatic instinct in human nature find legitimate use? I think so. But do you know where one may find an example of this?

Do you know the actors themselves? Where do the majority of these professionals stand in the estimation of the best, the most conscientious, the most reverent, the most pure-minded public? Is it a joy to know that your sons and daughters find pleasure in their social fellowship? Is the weight of their influence on the side of good morals, social purity, and the delicate discriminations which virtue and refinement make? I acknowledge that they ought to be—but are they so?

And the managers of the drama, are they the men who give you one season "The Old Homestead," with its pathos and high moral tone, and the next season some vulgar and degrading play? Are there many managers who have a sensitive conscience on matters of this character? Do you discriminate in your patronage of men who cater to public taste, however corrupt, and who contribute with no personal bias to public morality or to public immorality?

What shall be the attitude of pure men and women toward actors and managers and the institution they represent? I leave you to answer for yourselves.

Is there no hope of a true stage? a clean drama? historical plays rendered by men and women of unchallenged integrity and purity? May we hope for high-minded artists who will put in captivating and instructive forms the highest and best productions of the poets and the dramatists? Do

we by patronizing the institution as it is at all contribute to the creation of the institution as it should be?

In the mean time may not the School of Oratory train to the highest measure of dramatic power men and women who will interpret the dramas of the ages that are worthy to live? May they not for the present render this service without seeking complicated and sensational scenic effects? May we not, as Christian men and women, under the auspices of such a school as this secure the presentation of the best dramatic work in the highest form of art and under the noblest inspirations, with none of the accompanying tendencies which now render the stage a source of peril? May we not encourage a school of actors (if the association of the very name will not defeat our hope) whom we shall feel glad to find at our tables and in friendship with the sons and daughters of our homes?

We are met for the dedication of a School of Oratory which shall for the century to come develop specialists in the art of speech—at the bar, in the senate, on the platform, in the pulpit, in the schoolroom, in the college class room, in the home—and which shall awaken among the multitudes a new and intelligent interest in all that pertains to language.

During the past five years this School of Oratory under the direction of the Northwestern University has been compelled to turn away scores of applicants who, feeling their need and knowing the good name and splendid success of the distinguished director of this school, were attracted hither.

Why should not the president of the university and the director of the School of Oratory aim to make this school one of the most famous in the world? Director Cumnock in pursuance of this idea, which he himself originated, asked the executive committee to grant him a site on the campus and pledged himself for the erection of a building large enough to accommodate three hundred pupils. It is the first building ever designed and used exclusively for elocutionary purposes in this country—probably in the world. It is not often that a teacher in

an institution assumes such a financial burden as Professor Cumnock has assumed. It is a fruit of faith's enthusiasm. It is a school not merely of vocal training, but of general expression, and especially of English—a school of English language, English history, English literature, and English composition.

With the facilities provided by the new building, and with its unique and thorough organization, there will be no school of oratory, east or west, offering like advantages. It is the only school of the kind that has grown up under the fostering care of a great university. One of its chief advantages is in its provision for continuous private training with class work. It is not an institution for its own resident students of oratory alone, but for all students in the College of Liberal Arts and in the School of Theology.

I congratulate the university upon the fact that Professor Cumnock is the director of this school. He was for years at the head of the department of elocution at Chautauqua. As a public reader he appeared before our great amphitheater at least thirty-five times. And no man could now command a larger audience. The variety of his *répertoire*, his versatility, naturalness, personal enthusiasm, general scholarship, fine taste, and genuine sympathy render him as attractive as a public reader as he is successful and unsurpassed as a teacher and inspirer of others.

This Hall of Oratory commemorates one of the most beloved of your university students—Miss Annie May Swift, whose early death still casts a deep shadow over

the hearts of all who knew her. It is in her memory that her father, a distinguished citizen of Chicago, has contributed so liberally toward the erection of this building. Miss Swift was a young woman of surpassing beauty, of superior scholarship, and of the highest Christian character.

This hall now becomes a part of this great university. It will some day be old—very old and very sacred. We this day consecrate it to high and holy uses. It now belongs to the present and to the future. It will some day belong to the past; and we who are here to-day shall be a part of that past.

We are not yet able to fill this hall with the pictures and the statuary which should adorn it. But what art may not yet accomplish imagination can supply. I already see through the building busts and statues of the great orators, teachers, statesmen, philosophers, preachers of the ages.

In the old temple of On at Heliopolis, consecrated to the worship of the sun, an ingenious priest devised a mirror which, standing in the roofless temple and moved by clockwork through the hours of the day, every moment from the morning to the evening reflected the glory of the sun and filled with his light the temple dedicated to his service. So may the altar of God stand in this temple of oratory, and the light of the Sun of Righteousness be reflected in the hearts and faces and daily lives of the men and women, old and young, who shall enter these sacred precincts to gain Christlike characters, to speak truth in tones clear, simple, sincere, forcible, convincing, and effective—for this is eloquence.

## KOREA: PAST, PRESENT, AND FUTURE.

BY WILLIAM ELLIOT GRIFFIS, D.D.

"CHINA has an attack of appendicitis and Japan is the skillful surgeon that will relieve her," is what we said of the situation in the early autumn of 1894. The trouble with Korea is her geographical situation. When Chinese territory included pretty much all the region

which is now eastern Siberia, Korea seemed to occupy in the Chinese economy pretty much the same position and function which the *appendix vermiformis* does in the human body, that is, pendicular, mysterious, unknown, dangerous. The old questions, long unsettled, were: Is Korea Korea? Is

she part of China? Does she in any way belong to Japan? What is she?

So long as the Koreans paid tribute annually at Peking there was no need to make too serious a diagnosis; much less any use for the surgeon's knife. When, however, the Japanese by virtue of ancient claims, to revenge peninsular insults and to hold their own against China, made a treaty with Korea, built a legation in Seoul, and after the riot of 1884 stationed troops for its defense, then that part of the world which China looked upon as her *appendix vermiformis* ("our vassal state") became diseased, gave vast trouble which threatened to be chronic and serious. When the war of 1894 broke out, Japanese surgery, quickly applied and definitely approved in the treaty of Shimonoséki, March 8, 1895, relieved China of what had been a source of danger. Meanwhile the king of Korea, at the shrine of his ancestors, January 7, 1895, took oath that "only as an independent ruler can we make our country strong. . . . From this time forth we will no longer lean upon another state. . . . Therefore we do now take the fourteen great laws . . . and swear we will bring these to a successful issue."

Now, in December, 1895, Japan, after having taken much trouble and spent vast sums of money, finds Korea hard to reform, while in the archipelago itself there are deep searchings of heart as to whether the Japanese have enough moral stamina to carry out in Korea what England has secured for India and attempted for Egypt. For, in one of the most disgraceful political escapades in modern times, Japanese ruffians, and even men hitherto accounted respectable, have been guilty of political usurpation and interference, invasion of the Korean royal palace, and the murder of the queen. All this, though to the sorrow and shame of all honest Japanese, may be one of the first of the efficient causes in compelling the Japanese to evacuate the peninsula and to renounce all rights of a protectorate over Korea. Further, it may be the gateway of pretext through which the Russians will enter to occupy the land

and make it the terminal of their great Trans-Siberian Railway.

To understand the events of 1894-95 let us glance at Korean history. In a bird's-eye view, the Koreans are a conglomerate of many nationalities, including probably Dravidian tribes from India, Thibetans, northern peoples from the highlands of Siberia, besides large immigrations from China and a considerable infusion of Japanese blood. Many of the tall, fine-looking natives suggest Caucasian features, figure, and ancestry. National traditions run back to the age of five or six centuries before Confucius, whose ancestor is said to have been the first civilizer of the people northeast of China, both within and without the present limits of the Land of Morning Radiance—which name was thus anciently given. No trustworthy history, however, is on record, until shortly after the opening of the Christian era. Then, as in Great Britain, grew up three kingdoms, which had an interesting history wherein are two events of great interest; namely, the coming of Buddhism, with its arts and civilizing influences, and the trade with Arabs, including the use of the mariner's compass. The people of the entire peninsula were united under one political head in 960 A. D., and this united Korea, or Korai, lasted until A. D. 1392. During this, the splendid Buddhist age, a vernacular alphabet was invented, literature became comparatively abundant, relations with China were close and constant, and vast benefit accrued to Japan because of the many elements of civilization and persons of skill and intellect crossing over to the islands from Korea. Not less remarkable is the fact that printing, both from blocks and from movable type made of lead, iron, and terra cotta, came in vogue. Very probably this method of printing by movable types was afterwards brought into Europe by the Mongols, who conquered the earth from far eastern Korea to Russia. It is certain that only after the Mongols appear in Europe do we read of movable types improved by the addition of antimony to the lead. No irrefragable evidence has yet been adduced to show that Gutenberg,

Coster, or any other European first invented printing.

On the fall of Korai in 1392, Cho-sen (Morning Radiance) was founded, the capital being at Seoul, where it still remains. Buddhism was repressed and Confucianism became the religion of the state and the dominant culture. Whatever splendor, riches, inventions, or art the Koreans possessed in this time of their luxury was for the most part lost in the Japanese invasion of 1592-97. With vast armies the well armed and disciplined troops of Taiko overran the peninsula, devoured and destroying, while the Chinese hordes that came in to help the natives and drive out the invaders from the east were but as locusts following grasshoppers. Japan was mightily enriched with Korean spoils and skilled labor, while the poor little country became more than ever an appendix of China, especially after the invasion of the Manchu Tartars, who still reign on the throne of China.

It was during our Revolutionary War, in 1777, that Christianity began in Korea, through a number of students who had received while in Peking books given them by the Jesuits missionaries. In 1836 the first French Catholic priest entered the forbidden land in disguise. By 1864 there were tens of thousands of native Christians taught by a dozen French missionaries living in disguise. In that year the royal line of Korea came to an end by failure of an heir. The three kings' widows with the palace ministers held a council, and the present king, then a boy of twelve, was chosen to be the figurehead of the government. His father, who has for nearly thirty-one years been the virtual ruler of Korea, was given the title of *tai wen kun*, that is, the great prince-father, or, literally, as one might translate it, the tycoon of the palace. One of the most perfect types of the Confucian gentleman, he has been the most unscrupulous intriguer, shedder of blood, fomentor of riots, persecutor of Christians, and general dictator. From our point of view he is a blood-thirsty barbarian. From the inside and Korean way of

looking at things he is a stalwart patriot, whose ruling idea is "Korea for the Koreans." To-day, at seventy-three, he is hearty, rosy, and as ready for the fray as ever. While he lives, unless either Russia or Japan annex the country by military force, he is as likely as ever to keep this little volcanic state in steady eruption. Of the counter irritants that keep his ideas in circulation we shall speak later.

Korea can now no more go to sleep and drone away the centuries. Indeed, the least sleepy part of the world, at our end of the century, is that encircling the shores of the sea of Japan. In 1861 Korea ceased to be a hermit nation living remote from the world's market place. After the English and French had humbled China, by pricking the bubble of her military strength and in punishing imperial perfidy by looting the summer palace, Russia, which always waits only to win, sheared off from the poor, shivering sheep, China, a plethoric bag of wool. That is, she took as her own a vast area of Chinese territory, nearly as large as Texas and now included in eastern Siberia, which gave her the seaport of Vladivostok. This move brought her boundary line alongside that of Korea, with nothing but a little stream of water between the Cossack and the Korean. Soon after this, Japan, emerging from hermitlike isolation, showed itself a new nation, which had turned its face towards Christendom and its back to China. England had already become a neighboring power, with her fleets and her possessions in the East, while France in Tongking was a near resident. Between 1866 and 1876 there were naval invasions of Korean waters, with hard fighting, by the French, Americans, and Japanese. In each case except the last the natives believed that the prince-father in the palace had "driven off the barbarians"; that is, had beaten the French and Americans and could handle easily the Japanese. In the murderous persecutions of 1866, it is probably within bounds to say that at least ten thousand Christians suffered death by decapitation, torture, and imprisonment, or were sent into exile, while nine French

priests were publicly executed. The Koreans have a saying that "While the tiger in the mountain is being hunted the sparrow is safe"; while, therefore, so big a personage as the *tai wen kun* existed, the common people would be saved.

One secret of the popularity of this chief figure in recent Korean history lies in his choice of tools and assistants without any regard to rank or noble blood. Furthermore, in building the great palaces in Seoul, he "squeezed" severely the nobles and rich people about the whole country, while sparing the poorer folks. He thus, to a considerable degree, reversed the time-honored methods so prevalent in Cho-sen wherein the rich grow richer and the poor poorer.

Speaking broadly, in Korea there are only the common people and the nobles, but hardly a middle class. The chief and only political function of the former is to pay taxes; that of the latter is to gather them and, to a shameful degree, spend them in ways that are dark. Politics as a game is almost wholly confined to the capital, and means the opportunity and ability to feed yourself and your voluminous list of dependents and hangers-on at the public treasury. There are various clans, and feudalism, though existing together with a mild form of slavery, is very peculiar. Briefly described, the Korean feudal system means a monopoly by the nobles and their dependents of all sources of revenue derived from the people and the public funds.

The prince-father and the king belong to the Li clan, but, though there are other names, the one great clan that for centuries has outnumbered and overshadowed any other Korean clan is the Min, or Ming. In this body of relatives there are many able men and women and the number of nobles and their relatives and dependents runs into many thousands. Looking over the lists of ministers of state, provincial governors, and those prominent in public affairs, in the government manuals, the name of Min occurs with ostentatious frequency. From the days of the Ming dynasty, they have always been stalwartly pro-Chinese. It was in 1873 that the Min clan made their best stroke of suc-

cess in marrying one of their ablest women to the king. A little older than the royal figurehead, she proved herself from the first a woman of surprising resources, great mental abilities, astonishing perseverance, and sleepless vigilance, withal endowed with the determination to keep her family at the very topmost height of power. Until this autumn, she seems to have borne a charmed life. Three times has the palace been invaded by rioters or held by alien military, but until October 8, 1895, she had escaped the danger of the assassin. One of her palace maids sheltered her and died in her behalf during the *émeute* of 1884. She and her father-in-law, being heads of rival families, were bitter enemies, each anxious to annihilate the other. The story of the various attempts of the Min adherents to assassinate, blow up, or otherwise dispose of the prince-father, reads wonderfully like a medieval plot or contemporaneous nihilist recreations, but thus far the old gentleman has kept his skin whole, his digestion perfect, and his countenance ruddy.

Even before the Chino-Japanese war was over, the mikado's government sent the man esteemed in all Japan to be the best endowed with constructive political genius, Count Inouyé, over to Seoul. He at once began an honest attempt to breathe new life into the corrupt and decaying body politic. The work was hard, almost hopeless, but for a while it promised to be successful. The ghostlike, nightgown-resembling clothing of the natives was changed from real or alleged white to darker colors; the long pipes of the people, wherewith they smoked themselves into apparent imbecility, were shortened; it was ordered that honestly made accounts of public revenue and expenditure should be published, that the locust army of palace attendants and hangers-on in the government offices should be reduced, that slavery should cease, that women should be kept out of politics; students were to be sent abroad to learn modern life. The king solemnly swore to execute these, "the fourteen great laws." Various other reforms too numerous to mention were suggested.

In a word, the old idea of a figurehead seated aloft above the clouds of fetid in-

trigue and irresponsible rapacity, with oppression of the people, weakness of the government, and chronic emptiness in the public treasury, was to cease and government to be administered for the benefit of the people. There was great rejoicing among many intelligent foreigners in Korea, who expected permanent reform. This they hoped for even in the face of the fact that Korea had not, as Japan had, a large body of educated, intelligent, and thoroughly patriotic men scattered throughout the whole country who had the will and the ability to make their country face about from feudalism and China to the modern life of Christendom. Nor had Korea the advantage during two hundred and fifty years of the scarcely noticed but tremendously powerful leavening of the ideas, books, and sciences of Europe, continuously furnished through the Dutchmen at Nagasaki.

Gradually it became evident that "the gray mare" was the stronger, if not the "better horse." In a word, the Min queen secured the "inside track" and came first to the goal. By July, 1895, she had practically reinstated her clansmen and clanswomen in authority. The fat offices were filled by the Min men. Instead of the reduced number of six hundred palace attendants of all ages and both sexes, she had now two thousand women alone inside the walls of that great hotbed of intrigue called the palace. The minister of home affairs, Prince Pak, who had fled the country in 1884, finding an abiding place during his exile in Japan and the United States, and who had after the Japanese victories been made a cabinet officer, was obliged to flee for his life, so hot had the queen made it for him. By October 1 the situation seemed to all those ambitious and progressive patriots who were not of the Min way of thinking to be personally as well as nationally dangerous. To the Japanese in the country, whether it was any of their business or not, it looked as though "the woman in the case" was literally more terrible than an army with banners; that she was steadily neutralizing the effects of the war and that Korea was sliding again into the old ways

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so beloved in China; while, furthermore, the status of old Korea and the paralysis of all reform were being steadily reached.

Unfortunately and, it must be confessed by all the friends of Japan, inexplicably and mysteriously, after Count Inoué had returned to Japan, Miura, a diplomatist of strange notions, was sent as the mikado's minister to Seoul. With the elements then already in the capital, it is not at all surprising that the events of October 8 took place. There was the old prince-father ever ready for a new plot that should humble the queen and the Min clan; there was the queen, reckless almost to insanity in her determination to have her own way, to oppose the Japanese, and to make Korea pro-Chinese and the property of the Min clan. In the city also dwelt a pestilent group of Japanese newspaper correspondents and several (the number is not known) of that peculiar class of men—the human vermin bred out of Japan's decayed feudalism and diseased conceit—called *soshi* (brave men). Moreover, there were *vis-a-vis* two bodies of native military which, like flint and steel or spark and gunpowder, were all ready for the explosion soon to startle the world and disgrace Japan. One body of troops, drilled by American officers and performing duty as palace guards, was within the walls of the royal dwelling. The larger body of men, drilled by Japanese officers, was outside, unpaid, and the special object of the queen's hate, she having determined to get them disbanded. With burning jealousy between these two rival bodies, all was ready for the crime of October 8.

Briefly told, the story is this: the soldiers drilled by Japanese officers went to the summer house of the *tai wen kun* and presented their complaints. They were at once invited by the old politician to escort him to the palace. This military mob moved immediately into the city, being joined on the way by the *soshi* and the Japanese journalists. After they had forced their way inside the palace gates and the skirmishing which took place was over, they were joined by other Japanese. It has even been shown in the examination ordered by the mikado that

several of the members of the legation aided and abetted the scheme, though there were not wanting official Japanese of high principle who strongly protested against the whole affair. Inside the palace the prince-father had audience with the king and the result—the king's ministers being very probably in the scheme—was the issue of a decree divorcing and degrading the queen, while many other proclamations of reform were issued in the king's name. Meanwhile, certain assassins, whether native or Japanese is not at this writing absolutely proved, penetrated to the queen's apartments and brutally murdered her and three of her maids of honor. They even dragged out her body and by means of oil and other combustibles burned it to ashes. The whole affair is one to make every Japanese blush.

The news received in Japan excited a universal tempest of indignation and disapproval. Those who had taken part in it were immediately arrested. A special court of trial has been organized to examine and try all concerned, from the mikado's minister, Miura, to the lowest of the *soshi*, and undoubtedly the Japanese government will ferret the case to the end of the hole.

Meanwhile the situation is uncertain and serious. Russia evidently wants Korea and is only too glad to have a pretext for interference. Her troops are numerous in Siberia and her ironclads are many and large in neighboring waters. She wants a railway terminal at a port free from ice. She knows well that the southern provinces of Korea are warm and fertile. To run her iron road through the Leao-Tong peninsula and down through Korea to Fusan or some other Korean port is her purpose and goal. The quality so often victorious in Muscovite diplomacy is patience. Russia waits and can afford to wait. The future, however, may quickly reveal its secret.

Meanwhile there is hope for the Korean patriot. His idea is freedom from the thrall of China, of Russia, or Japan. Few though there be of pure, high-souled patriots, they one and all long for independence. They want the new life of modern civilization as it is in Christendom, and already there is

hope that they may not be disappointed.

Even now some of the handsomest and most permanent edifices in Seoul are Christian schools and churches. On October 9, this year, 1895, began the three days' celebration, with intellectual and social features, of the founding of Protestant Christian missions. These, ten years ago, began their noble work for the healing of the bodies and souls of the people of Korea. Already there are forty-two congregations who worship God by meeting each Sabbath for the study of His Word. In nineteen or more of these stated preaching is observed. Four are churches formally organized under the conference of the Methodist Episcopal Church. Eight are recognized branches of the one organized Presbyterian Church in Seoul. The churches are in the capital and the treaty ports, and the other places of worship are in various towns and villages throughout the country. There are five hundred and twenty-eight baptized members and five hundred and sixty-seven persons ready for church membership, the great majority being men. Nine Sabbath schools have enrolled four hundred and forty-five persons, and the native contributions in money are, in proportion to means, large and generous. What other mission field can record such results at its decennial term?

The large number of Roman Catholic Christians is also a source of hopefulness for the regeneration of the Land of Morning Calm. The body of Christian men and women, numbering probably one hundred missionaries of various forms of the Christian faith, are all working grandly toward the one end of making Korea a vital part of Christ's kingdom upon the earth. Already there is a promising literature. Books of the Bible have been translated into the vernacular. A dozen or more tracts or manuals of Christian truths are in the hands of the natives, while for the foreign student the dictionary and grammar of the Catholic missionaries and the various grammatical and lexicographical works of the Protestant scholars show diligence and power. This land, with all the dark clouds about it, is, we maintain, a land of hope.

## WOMAN'S COUNCIL TABLE.

CATHARINE BOOTH.

BY SARAH K. BOLTON.

MRS. BOOTH, the mother of the Salvation Army, furnishes a remarkable illustration of a woman unused to public speaking, battling with illness, family cares, and poverty, doing a work that commands the admiration of the Christian world.

Born in Ashbourne, England, in 1829, she was the only daughter in a family of five—a frail, nervous child, leaving school when she was fourteen from disease of the spine; at eighteen likely to die of consumption and sent to Brighton for sea air, and at twenty-six marrying a young minister nearly as frail in health as herself.

She was a girl of warm heart, saving money to send to the heathen, interested in the colored people, fond of animals, and devoted to books, especially works of history, biography, and theology. She was always befriending the poor and unfortunate, whether a thin, hungry horse in a field, to which she would carry a bag of corn, or a prisoner dragged to jail, with a crowd jeering behind him.

Mr. Booth, an assistant pastor in London, had already become successful in evangelistic work. The young wife helped in all the ways she thought possible. One Sunday on her way to church she saw a group of women on a doorstep, and with tact asked them to go to a place of worship. Their clothes were ragged, and it was soon evident that their husbands were drunkards. Mrs. Booth became deeply interested, visited the homes at night when the men had returned from work, and helped the poor mothers in their want.

She found one woman on a heap of rags with twin babies. The young minister's wife washed the infants in a broken dish. The mother was so grateful that she begged the visitor to take a crust of bread and a bit

of lard on the table. Said the sick woman, "I fancied a bit o' bootter, and my mon—he'd do au't for me he could, bless 'im!—he couldn't git me iny bootter, so he ficht me this bit o' lard. Have you iver tried lard i'ste'd o' bootter? It 's rare good!"

After Mrs. Booth had been married four years a neighboring minister wrought more good than he could possibly have expected by the publication of a pamphlet, trying to prove from the Bible that women should not preach. Mrs. Booth, though doing almost no public work herself, answered the pamphlet. And then, having claimed for other women the right to speak, to be consistent she must speak herself. She was so retiring that she shrank from it.

Five years after her marriage, when a thousand persons were gathered in Mr. Booth's church, the Holy Spirit seemed to inspire her to speak. Almost falling in her weakness, she walked down the aisle and told her astonished husband that she wished to say a word.

She spoke to the people like one inspired, and hundreds dated their conversion from that hour. Mr. Booth, overjoyed that his wife had spoken, urged her to do so in the evening. The house was packed, and from that Sunday Mrs. Booth never knew a time of rest. Invitations poured in upon her. She and her husband worked together, and thousands professed conversion. "It is killing work," she wrote to her mother, "although an infinitely blessed one."

The calls became so numerous that it was decided that Mr. and Mrs. Booth should take separate towns. Mr. Booth went to Whitechapel, in the worst part of London, and began his marvelous work in a large tent erected in the Quakers' burying ground. Mrs. Booth preached to crowded houses, sometimes among the poorest, and sometimes in

the aristocratic mansions in the West End of London. A fashionable life seemed to her worse than useless. "Living in pleasure," she said, "eating, drinking, dressing, riding, sight-seeing! Spending their precious gifts all on self, self, self!"

Some wealthy men wished to build a church for Mrs. Booth in London, larger than Spurgeon's Tabernacle, but she felt called to evangelistic work. She was now thirty-eight years old, and the devoted mother of eight children. There was much illness in the family; her husband broke down from overwork; but she seemed to find time for everything. She saved her minutes. She once wrote to her second son, Ballington Booth, now in New York, "Remember, Satan steals his marches on us by the *littles*, a minute now and a minute then; be on the lookout, and don't be cheated by him."

In 1877, after Mrs. Booth had been preaching seventeen years, the work took on a new name, the Salvation Army, and some new methods. Mrs. Booth designed the plain garb for the women. Then began persecutions such as the early Methodists received under John Wesley. In Lancashire, England, a mob trampled on one of the leaders, tore her bonnet from her head and her shoes from her feet. Ballington Booth was imprisoned, and slept in a cell on a plank, for preaching in the streets of Manchester. Catharine Booth, the oldest daughter of Mrs. Booth, an eloquent and devoted Christian, was put in prison in Switzerland for holding a service in the woods. When acquitted, she and her assistants were kicked and stoned by the mob. And for what? Because they preached Christ in a manner unusual to some others. Sir Arthur Blackwood, distinguished in the Crimea, has well said, "Time is too short for us to be quibbling about methods of warfare."

In spite of prisons and stones, the Salvation Army prospered wonderfully. Mrs. Booth and her husband often spoke to twelve and twenty thousand people. The queen sent a message of appreciation to her. Father Ignatius said, "What a glorious woman!"

Finally the frail life was to be ended by

cancer. During her illness her husband wrote out, what both had planned, "In Darkest England, and the Way Out." General Booth asked for \$500,000 to begin his work of rescue. He established cheap food depots, where soup was a cent a basin and bread and coffee a cent. In one year 3,000,000 meals were supplied; one-cent meals to 1,200,000 persons. In about five years 11,500,000 meals were sold to the poorest of the people, more than 3,500,000 homeless men and women sheltered, and work provided for many thousands in his workshops, eight hours being rightly considered a day's work.

Mrs. Booth was ready for death. Her last message to the fifty thousand gathered at the Crystal Palace anniversary was, "I am dying under the army flag; it is yours to live and fight under." To those who stood about her bed she said, "I am going into the valley believing. . . . I am ashamed of the little I have achieved." To the army she sent these words: "The waters are rising, but so am I. I am not going under, but over. . . . Redeem the time, for we can do but little at our best."

"I see!" she whispered, with an illumined face, as she passed away. Her body was carried to Congress Hall, London, where she had so often spoken to crowded audiences, and for five days tens of thousands, from the highest to the lowest, looked on their beloved preacher. Nearly forty thousand persons gathered at the funeral services at the Olympia Skating Rink, and then it became necessary to shut out many thousands more. The body was borne to Abney Park Cemetery through four miles of human beings. Business in London, for the time, was almost suspended. The shrinking, modest, Christian woman, who "scarcely remembered a day in her life when she had been free from some kind of pain or other," had been the means of the conversion of thousands, and was honored and beloved for her great work.

The army she helped to establish is perhaps only in its beginning, and yet the amount accomplished is marvelous. There are about twelve thousand officers in forty-

two countries and colonies, speaking nearly as many different languages. Over two million meetings are held annually, with nearly three million visits from house to house. In the United States alone multitudes of persons attend meetings at the

plain Salvation Army halls each year. The army papers, such as the *War Cry*, have an immense yearly circulation among the common people. As Charles Wesley said, "God buries his workmen, but he carries on his work."

# THE WOMEN OF ICELAND.

BY RUTH SHAFFNER.

THE crucial test of any civilization is the place accorded to its women. Judged by this standard, Iceland is rather in advance of many other lands claiming to be abreast with the highest form of human government.

From the earliest period the Icelandic woman has enjoyed distinct individuality. The wife has always held the place of an equal with her husband in matters pertaining to the home. In the old days she wore a bracelet from which hung the insignia of office, her keys and purse. Now that she has laid aside the gold wrist band, these significant household accouterments are carried in the dress pocket, but they are hers, nevertheless.

In matters of divorce, any couple finding it impossible to live together must first apply for a separation and remain apart for three years before they can apply for a divorce, which will be granted or not according to its grounds. In case there is one child the mother has the undisputed right to retain it. Where there is more than one the father may take the elder, but the younger is always left with the mother. This they claim is "according to God's law, written in the human heart and revealed through nature." In what sad contrast with these are the laws in many of our states, which allow an unnatural father to will away the unborn baby, or which in case of divorce give the father absolute control of all the children!

Icelandic women vote in all church and parish matters, and as the church and state are combined this is in reality a civic privilege. They also have full municipal

suffrage, but as yet cannot vote upon matters pertaining to commerce nor for members of Parliament, though there is a strong sentiment abroad in favor of giving them these additional advantages.

During the last summer a bill passed both houses of the Althing making women eligible to election on county and city boards. It is a measure that, in order to become a law, requires the signature of the king of Denmark, which will probably not be obtained, as important advantages would thus be granted to the women of Iceland that are withheld from the Danish women.

Occasionally the heart of the Icelandic nation grows sick, as the hope for absolute self-government is delayed. When they can be silent no longer they gather on the old law-mound at Thingvalla and pour out the anguish of their hearts. The resolutions proceeding from these gatherings go far toward giving tone to the bills introduced into the Althing and in formulating public opinion. Last spring at one of these assemblies the state auditor, Indridi Einarsson, offered a resolution favoring suffrage for women upon exactly the same conditions as it is granted to men. It was carried without a dissenting voice.

Women take part in many political meetings and talk upon all political subjects. During the Althing sessions great numbers of the most intelligent women of the capital city are in constant attendance. For some years there has existed a political society of women, and when momentous questions affecting their interests are before the legislative body large meetings are called and addressed by women, setting forth their claims.

They sustain a flourishing Woman's Christian Temperance Union, having adopted those particular branches of the work best adapted to meet the needs of their land. When recently a local option bill was before the Althing, a petition in its favor, signed by seven thousand women, was presented to that body. Their forces are led by Olífa Johannsdóttir, who is a most energetic and clever woman. She stands as the newest woman of Iceland, full of original methods and fresh ideas. "She will," says one, "in the coming years lead a mighty host in that northern land."

Two papers exclusively in the interests of women, and with woman editors, are published semi-monthly, namely, *Framsökn* (Progress for Women) and *Kvennablaðið* (Ladies' Newspaper). In the great National Literary Society, which owing to the scattered population meets but once a year, men and women stand upon exactly the same plane.

In marrying, women do not take their husbands' names. As in Russia, there are no surnames. John's daughter Mary is known as Mary Johnsdóttir (John's daughter). In giving herself in marriage she merely prefixes *Fru* to her name, and to quote the remark of an Icelandic woman, "I am my father's daughter still." Who shall say but that the Icelandic woman owes much to the fact that she possesses a name distinctively and unalterably her own?

Women are not entering rapidly upon diversified vocations for the reason that the habits of the people are extremely simple and primitive. They are entirely free from the industrial and commercial complications of our modern civilization. Food is cheap and easily procured and clothing is produced in the homes from native wool. There is a ready market for the surplus fish, oil, and wool, from which they gain money for educational purposes and other expenses. These conditions naturally reduce to a minimum number the callings for both men and women. The Star Life Insurance Company of London has a successful young woman agent established in Reykjavik.

There are a number of woman authors

who have produced works of merit. At the head of the list stands the name of Torfildur Thórsteinsdóttir Holm, a writer of historical novels. Mrs. Holm is still living and enjoys the distinction of being the first woman of that country to write for a living. A creditable number of young women pursue classical courses of study, and not a few spend years in the colleges and universities of Denmark and Sweden. Miss Jaköbsen took her degree of A.B. at Copenhagen last year.

Of illiterates there are none, either among men or women. While the men are the more likely to be up-to-date scientists, the women, in addition to a good general education, are exceptionally well versed in the traditions of their ancient autonomy. The classical sagas are the "*Debrett*" of the Iclander and the storybook of his children. One writer says "They cover the whole realm of literature from theology to ghost stories, from philosophy to fairy tales. They are the books of a nation and not of a class."

Reciting saga tales has always been a favorite occupation of the people, and the custom is still in vogue among many families, though it is less popular now than in former days. To tell a story well was considered a great accomplishment, but to tell it vividly and truthfully was looked upon as the highest degree of cleverness. A good story-teller was always sure to attract a crowd of attentive listeners, whether at home or abroad. The quiet life of the people contributed not a little to turn their minds to this fanciful employment, and the long winter nights have been the hotbeds of legendary lore. "Very strange and charming is the effect of an Icelandic home at night with the family sitting in the dusk (*sitsandi í rökkinn*) while clever women recite to the rest some goblin or elfin story with a wonderful air of conviction and with a simplicity and clearness of language which render the descriptions lifelike."

In the matter of remuneration for labor, the Icelandic woman suffers with her sisters of all other lands. Though she works by the side of man, doing an amount of work equal to or in excess of what he does, she

rarely receives more than one third of his wage. For this reason thousands of young women emigrate to the Icelandic colony in Winnipeg, Canada, where labor commands a higher price, though they do not escape the disproportionate wage, for that relic of the Dark Ages still exists even in this broad western land.

A national costume\* is worn only by the women, the men having adopted the regulation European costume in 1810. Their everyday dress of black cloth is simple, neat, and well fitting. The bodice is fastened at the neck and waist, exposing to view a well polished, stiffened, white linen undervest. The skirt is straight and plain and is attached to the bodice. A bright tie and apron, varying in color and texture, relieve the otherwise severely plain costume. Every woman after confirmation wears a black silk cap known as the *hufa*. It is a coquettish flat disc, fastened on the top of the head by pins, having a long tassel of black silk, ornamented with silver or gold, falling over one ear and down to the shoulder. For festive occasions they have an elaborate and picturesque costume of fine black cloth or satin. The bottom of the skirt is richly embroidered with a border of gold oak leaves, sometimes half a foot deep. The close fitting bodice is similarly ornamented around the neck and sleeves, in front, and over the shoulders. The most characteristic feature is a kind of helmet (*faldr*), a high white linen headdress

fitting closely to the forehead, about a foot high, and gracefully curved forward. A veil of white tulle is fastened round the edge with a band of gold stars. The veil is artistically thrown back over the *faldr* and is left hanging down the back. They wear, besides, elaborately worked, jointed silver belts, filigree buttons, immense brooches, and bunches of strangely patterned ornaments of native manufacture. These are sometimes inlaid with precious stones, are generally heirlooms of the family, and indicate the position and wealth of the wearer.

The Icelandic women are preëminently the more religious half of the population. From the time Christianity was adopted by law at Thingvalla in the year 1000 the women have been its most ardent advocates and teachers. Even as early as 889 the noble Auth, daughter of Ketil, having gone with her father to Scotland, married King Olaf-the-White of Dublin and embraced Christianity. At the death of her husband she returned to her native land, where she reared her sons in her own godly home. At her death, in accordance with her request her body was taken to sea and buried within the limit of Scotch waters, that it might rest within the dominion of a Christian country. Her sister Thorunn married Helgi hinn Magri and thus established the second Christian household. Through the centuries intervening from then till now the women of this fair north island have clung tenaciously to the teachings of Him who is woman's deliverer.

\* For illustration of the national costume see cuts on pp. 259 and 261 of THE CHAUTAUQUAN for December.

## NEAR- AND FAR-SIGHTEDNESS.

BY DR. OTTO DORNBLÜTH.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "ÜBER LAND UND MEER."

EVERYBODY has learned by experience that a so-called burning glass will focus at a certain distance the rays of light passing through it to a sharply outlined, circular spot of intense light. On account of this quality such a glass is called a collecting lens. To it may be compared

the human eye. The cornea and the crystalline lens of the eye lying nearest back of the cornea act together as a collecting lens, and the normal eye is so arranged that the rays of light coming from a great distance are collected directly on the retina in the back of the eye.

Only the rays and images which meet directly on the retina, yield a clear image. If the light-refracting parts of the eye were unchangeably stiff, all objects lying near the eye would be imaged behind the retina, for if the source of light is brought nearer a burning or collecting lens, the image of the flame is thrown to the other side of the glass. But the living eye is capable of wonderful adjustment. Through the activity of a certain muscle, the crystalline lens of the eye is given a great curvature, which renders it a stronger collecting lens, and thus it converges the beams from a lesser distance on the retina. This ability by which the eye seeing at a great distance is able to adjust itself to a sharp look at a less distance, is called its accommodation.

Not all eyes, even when they are otherwise sound are so constructed that by a simple accommodation the rays of light fall directly on the retina. Sometimes the light-refracting power of the eye is so great, or what amounts to the same thing, the eye is so long that the rays meet before reaching the retina. In these cases rays of light only from objects that lie near the eye are focused on the retina. These conditions are called short-sightedness. Of short-sighted persons it may be said, therefore, that the usual accommodation of the eye does not enable them to see clearly at a great distance as is the case with the normal eye, but only permits them to see a moderate distance, depending on the degree of short-sightedness.

Suppose that the greatest distance of vision for a certain short-sighted person is forty meters, then beyond this no seeing of any importance is possible, yet the accommodation takes place to fit the eye for all lesser distances.

Entirely the opposite conditions exist for the far-sighted person. His trouble (usually) is having the eye too short in proportion to the refraction of the cornea and the lens; when the eye is in a position of rest the rays of light coming from a considerable distance are focused behind the retina. Thus in order to collect them on the retina accommodation must take place. The nearer the object which is to be seen, the stronger naturally

must the accommodation be, till at last it is not sufficient and then the images of near objects are indistinct.

Similar conditions appear when the strength of the accommodation muscle is impaired or the crystalline lens on account of diminished elasticity is less adjustable, thus yielding less curvature in the accommodation.

Both of these changes in the accommodation of the eye occur regularly at a certain age, usually in the latter half of the forties, earlier with far-sighted people, and with short-sighted people often not at all. The effect of age on vision is usually that for most occupations—reading, writing, handiwork, and the like,—the eyes do not suffice, while for other things the power of seeing remains unchanged.

The impairment of vision from old age is, as has been said, a failure which, coming with the years of life, depends on a general wasting away of the whole body. Far-sightedness usually dates from birth, often is inherited from parents. Likewise short-sightedness may be an inborn and inherited tendency to an anatomical shortness of the pupil; moreover acute sickness and an impoverished condition of the system favor increased expansion of the membrane covering the eye, by which the eye is made longer; but the direct cause is the straining of the young eye by close work. Uncultured nations and classes are therefore less liable to short-sightedness, and in the higher schools the percentage increases from class to class.

In the schools, especially unfavorable are the all too great entrance halls, in which insufficient light prevails for viewing objects, and the excessive bending over of the head, resulting from poor seating arrangements and greatly interfering with the circulation. Finally, everything is injurious that calls for an unnatural position of the active eyes; it is an emphatically bad thing to read in bed.

The remedies for vision defective from old age and for far-sightedness are the same; for let it be borne in mind that in both affections there is wanted a stronger collecting of the rays of light. Thus spectacles with

a collecting lens, that is, convex glasses (thicker in the middle than at the edges), should be selected for seeing comfortably at a distance. For old age usually stronger glasses are necessary.

Short-sightedness presents far more difficult conditions than the above defects. The chief trouble is that the rays of light are too much refracted, forming the image before they reach the retina; this is quite simply overcome with concave lenses (those thinner in the middle than on the edges), but special precaution must be taken to check the progress of short-sightedness and wherever possible to counteract it. Usually it begins suddenly at about the middle of the twentieth year, and continues from then on in about the same degree. Its progress announces itself not infrequently by extreme fatigue, by a glimmering before the eyes, and often by moving figures in the field of vision, which indicates an over-supply of blood and inflammation of the inner parts of the eye. Especially at these times must the eyes be left in complete rest. In ordinary cases the eyes should be exerted as little as possible, and by this means near-sightedness may be arrested at its beginning.

There is no doubt that here the home is often more to blame than the school. In what shockingly unsuitable positions children often are seen performing their home work. The head should be held erect and at a proper distance from the book. But above all one should work to lengthen the sight and so overcome near-sightedness as much as possible by exercising the eyes at

gradually increasing distances, so that in place of the atlas the wall map may be used, in place of the book the blackboard.

In its second stage near-sightedness is overcome with spectacles. Much experience is needed in selecting these, and it is always risky to neglect consulting an optician. Ordinarily the weakest concave glasses are to be chosen, which will suffice for seeing at a distance. But the eye must adapt itself to seeing near by through these glasses, too, and next it must find out how far it can see and how much may be expected of it.

On account of the change in degree of accommodation required by the spectacles, near-sighted persons must learn how before they can see through their spectacles. Of great importance is it that each eye looks directly through the middle point of the spectacle glass belonging to it; to this end, the distance between the glasses and the form of the spectacle stay must be exactly determined. In strong glasses it facilitates seeing near by to have the distance between the glasses somewhat greater than between the pupils, and under some circumstances it is better to have special glasses for seeing near by.

In short, in the selection of spectacles for near-sighted persons, so many personal considerations enter into the question of what is important for the preservation and well being of the eyes that it is in every case advisable to consult a physician who is a specialist on the subject, the more important as often the near-sighted eyes may at the same time be afflicted with other ailments.

## THE STREET LIFE OF LONDON.

BY MARIE ISABEL WOODING.

**T**O visit St. Paul's, the Tower, Westminster Abbey, the British Museum, and the National Art Gallery is mightily interesting, and the average tourist rarely fails to see them all, but one should not imagine that in seeing them London's life has been even glanced upon.

Heinrich Heine said: "I have seen the

greatest wonder which the world can show to the astonished spirit. I have seen it and am still astonished; there will ever remain fixed indelibly in my memory the stone forest of houses, amid which flows the rushing stream of faces of living men with all their varied passions and all their terrible impulses of love, hunger, and hatred,—I

mean London." John Bright spent six months in the world's metropolis for every year of forty years, and said in 1881 that he knew nothing about London.

For better and for worse, London is indeed unparalleled. I stood beneath the portico of Euston Road depot a few weeks ago, and bethought myself of the six millions of my flesh and blood eating and drinking, dreaming and doing, sleeping and waking, marrying and giving in marriage, living and dying within a radius of thirty miles. Truly, the heart of London is the one spot which gathers around itself such a magnitude of life. The distant roar of the city was like unto that of Niagara; the sound of the loom of time weaving the tapestries of historical record.

Two thousand years ago, the city consisted of a paltry collection of wattle huts, huddled around the site of the Tower. The wattle huts have given birth to a multitude not to be comprehended. Take the following potpourri as showing casually the extent of the stage upon which is mounted every farce, comedy, aye, and tragedy in this brief drama of life:

It is estimated that the smoke of London is worth ten million dollars a year, could its constituents be utilized. The streets, upon which one sees life in every phase, cover seven thousand miles, and placed end to end would reach from thence to St. Petersburg. Londoners spend six million dollars daily and mail three million letters in the same time. Their places of entertainment would seat all the inhabitants of Edinburgh, and leave thousands of seats unoccupied. The area of the city is larger than that of New York, Paris, and Berlin put together, and the population leaps up at the rate of one hundred and five thousand annually. Four hundred children are born every day. One third of the crime of the United Kingdom is committed here. There are two thousand suicides every year, and tragedies rivaling the unmentionable crimes of Oriental life are daily occurring. Read in "Sartor Resartus" Herr Teufelsdröckh's description of the city at night time, then with its power fresh upon you take your place on

Hampstead and look through the darkness over the slumbering world-town of London—the vast application of the professor's sublime speech from his tower of conning.

The most impressive sight is not the masonry of London—no, not even when such masonry is a mosaic of historical setting, as at the Abbey,—but its palpitating life—its men and women and children. From loftiest wealth to most leprous foulness, from lordliest palaces and temples to foulest dens of shame, where riot is rank and vice in its last *abandon*, all the steps of the ladder are to be seen.

I must confess feeling a keen relish to set out upon my travels, so leaving Euston behind, I spent most of my time in frequenting the highways and bridges of the city, watching the crowds pass by.

The congealed and icy surface of our English cousins of both sexes chills you after the warmth and color of street life in America. There is little dalliance and less facility about the average Briton. The men's sturdy instincts are seen in their thick-soled shoes, heavy woolen garments, and ruddy, well fed appearance generally. The women are impassive, inert, and silent.

Perhaps Robert the policeman is the truest representative of the official Englishman, faithful, pompous, intensely respectful to superior rank, and simultaneously abusive of his aspirates and refractory "cabbies." But the "cabbie" could well be placed by Robert's side as the noblest Roman of them all; the characteristic cockney *par excellence*; the last result in shrewd wit, pungent speech, and happy-go-lucky philosophy of the common life of this city.

The Jehu of the hansom and the omnibus disputes with the costermonger and his "moke" the preëminent claim to what I may term "Sam-Wellerism," such as Dickens immortalized in "Pickwick Papers." Unseal the lips of the man who drives his crowded vehicle with consummate skill and he will reveal to you the inner secrets of London street life.

The average cockney does not pretend to any rank above his own. The various

classes are to be observed for their peculiar traits and individuality. The business man wears his silk hat daily, says his prayers in it at church, cherishes it when all clothes else decay, and though life be to him mud or again marble, to-day small, to-morrow great, he stands as faithfully to his preferred headdress as does a Mussulman by his beard.

The judges who preside in the law courts of the Strand are clad in scarlet, ermine, and gold, just as in the days of the Plantagenets; the beefeaters of the gray old Tower wear the quaint uniforms which decorated the stalwart guardians of Henry VIII.'s well laden buffet.

If you meet a barmaid—that strange anomaly of Britain's boasted civilization, existent in a land where our sex is reputedly most awesome for seclusiveness—she dresses as a barmaid and not as one of the aristocracy. The butcher boy does the same, imitating his master and heartily in love with the trade to which he has probably bound himself for life. The glorious Guards go proudly past, their incomparable band ahead, all flashing in crimson, silver, and gold. The barrister who hails from an ancestral house is as proud of his wig and gown as the policeman is of his uniform.

Badges, official uniforms, a certain liking for sumptuary laws as far as dress is concerned,—these give the crowds who pass an entertaining quality; they relieve any somber hue and remind you that the past and the present are here in one great pan-jumble.

When one considers the weather, thankfulness is uppermost for any kind of color which is not dull, ashen-hued, and leaden gray. Day and night are altogether too intimate in London. The latter pays the calls and the former receives her guest, and so great is the confusion one can scarcely distinguish "which from t'other." We were fortunate in a week—a whole seven days' sojourn—without fog or rain. Some of my friends were not so fortunate. A thick, yellow, joyless fog, a rain with every turn of the tide, a combined attack on health, patience, and fortitude by disgorging skies,

moist soot, and muddy streets caused some famous personage to declare the city "a vast cemetery peopled by phlegmatic ghosts." The acquaintances I refer to endured that and more, and at last in despair left for Paris. One of them said that leaving New York for London and afterward Paris could only be compared to living, dying, and being resurrected. But she was always profanely inclined.

A truly bright day, such as was our happy lot, is only to be compared to a prime October day in America. It has a fresh loveliness, a delicious haze, and a verdant richness impossible in our torrid climate. The well groomed parks show to advantage then; they explain how it was that Turner, Constable, and Cox could paint such lovely landscape scenery.

Fashion-land in London extends west of Trafalgar Square to the sylvan shades and quiet retreats of Richmond Hill. The common error of the lady tourist is to suppose Rotten Row monopolizes English beauty during the season. As a matter of fact, the handsome women of London are to be seen in the palatial stores of Regent Street and also among the suburban retreats of Hampstead, Richmond, Sydenham, and Wandsworth.

Their fresh, healthy bloom is almost too pronounced for an American woman's eye, but now and then you meet a fair beauty of the requisite shade, subdued and yet splendid—a woman who reminds you of "She," as Rider Haggard paints his divinity of the fiery cavern—and the only thing to do is to gracefully capitulate.

Often the spell is broken when she speaks. The conversation of many English women of the middle and upper classes is a persistent chronicling of small beer. They look askant at the vivacity and force of our ordinary speech and, unwilling to approve, unable to disapprove, we are spoken of as "American, don't you know?"—a synonym in their thought for something unique, unclassified, and freakish; then, tired by this effort to mentally investigate, the British lady lets the subject go.

The cold bath, the vigorous toweling, the

ten-mile walk before luncheon explain the superb physical proportions and the fearless gait of many of our cousins. And the luncheon! How they eat! Never was there such a manifestation of the practical bias of the English character. No dainty pecking, if you please, but a vigorous attack upon the central fortresses of joints, fish, and fowl, and, if I may whisper, cheese and celery to follow.

The Parisian flavor of American street life is not known to the insular prejudice of British fashions. Many of the women seemed determined to outvie one another in the gawky rusticity and shockingly bad taste of their garb. The esthetic idiocy has passed, but others follow in the succession, and the present craze is yet without a name, nor is there any governing idea connected with it, except such as rules the grinning through a horse collar at a country fair: the one who is most grotesquely ugly and distorted has won the prize.

These remarks apply to a section of the British feminine public and only a section, but far too large a one for the comfort of your eyes. The golden mean of attire is to be found in perfection in London, and as long as the sweet princess continues to set the example she has now given for thirty years past the English ladies who are in their right minds—and they are many—will also be clothed aright, and will take care as to who fashions their garments.

The tendency to exaggerate, to deal in flashy colors, is unknown save among the lower classes. Is that true of us? The present mode of arranging the hair in vogue in London is to gather it into a huge knot at the back of the head, producing an effect not unlike that of similar modes prevalent among the dusky beauties of the king of Ashanti. Details such as gloves, well-fitting shoes, and the natty *et cetera* of the toilet are not closely looked after by the English woman. She is apt to be sprawling

in her effects. But she studies comfort, though she has to sacrifice elegance.

There are flood tides of ignominy, covered with the pall of death, flowing swiftly through these crowded streets of London. Shelley once said that hell was a city very much like London, and the bitter cynicism was far nearer truth than many good folk suppose. The stews of the East End baffle description and confound hope. Proclaiming the dogmas instead of practicing the principles of the Christian religion has soured the people who toil and moil and are heavily burdened, against religion. "The God you worship a good God?" said a starving woman with blackened eyes and bruised face, and skinny, bare arms to the writer as I stood in an East End street. "Then why does He permit this to be?" and she waved her ragged, foul draperies around in ghoulsh glee and vanished amid the cheers of her companions in misery.

But there are heroic efforts made to stem this torrent of depravity, and thousands of our godly, earnest sisters are worthy of the highest meed of praise for their struggles in behalf of the unhappy victims among whom they labor and live. The lassies of the Salvation Army, the sisterhoods of the Anglican and Roman churches, the visitors from many missions are making bright the dark spots and defeating the genius of sin's worst and most terrible activities. The rookeries, sweating shops, brothels, and many other temples of pandemonium are being forced into that fierce light which beats upon them to destroy them. The work of Mrs. Ormiston Chant for social purity, the gallant leadership Mrs. Annie Besant gave to the match girls, the long and devoted life for her sisters' weal of that gracious woman Mrs. Josephine Butler, are instances of the actual achievements of the English ladies for the abolition of the causes of poverty, shame, and sin.

(To be continued.)

## EDITOR'S OUTLOOK.

### FRENCH AND GERMAN YEARS IN THE C. L. S. C.

THE American year of the Chautauqua Literary and Scientific Circle which began last October has witnessed a great enrollment of students from all parts of the country and from many countries in other parts of the world. Tens of thousands of readers are now animated by the study of American history, psychology, human progress, literature, our industries, and a wide range of subjects presented by eminent writers in THE CHAUTAUQUAN.

The enrollment of names in the office at Buffalo, New York, continues and may continue until the spring months. The *esprit de corps* of the C. L. S. C. is at high water mark, which is an encouraging evidence that our organization is a permanent one. It is now in the seventeenth year of its history and it is the pioneer home reading circle of these times. It has set the example for woman's clubs, church reading circles, and all sorts of kindred societies that are now in operation among both Roman Catholic and Protestant people.

The value of our system is in evidence when we look over letters from scores and hundreds of individual readers and organizers of circles who for a year or more had turned away from the C. L. S. C. and adopted some other plan, but whom dissatisfaction caused to turn back to their first love and join fortune with the C. L. S. C. again. To all such we give a cordial welcome, and suggest to those who may at times feel discouraged in their readings that progress in the pursuit of knowledge is made by cultivating the spirit of steadfastness, until by hard work and self-reliance the goal is reached.

A radical change is to be made in the four years' course of reading for the Chautauqua Literary and Scientific Circle beginning with October, 1896. Heretofore we have had the Greek year, the Latin

year, the English year, and the American year. Hereafter it will be the French year, beginning with October, 1896, the German year, the English year, and the American year. This will give members of the C. L. S. C. a fine opportunity to study the history, customs, science, philosophy, etc., of the French and German peoples, multitudes of whom have taken up their residence in this country. These nations are geographically near to the United States, and many of our students have already made a study of their languages. This change has been contemplated for more than two years, and after a wide exchange of views among leading minds in the Chautauqua organization it has been deemed wise to adopt this order. There will, however, be something in the French year concerning Greek civilization and in the German year readings about the Roman people, so that while we shall have French and German years in the course we shall not entirely neglect the Greeks or the Romans of former times. We merely suggest the change at this time and reserve a fuller explanation of the plan for a later date. Meanwhile the C. L. S. C. grows and grows.

### WHY OUR YOUNG MEN GO TO THE CITIES.

A VERY interesting and deeply significant movement is going on in the population of our country. Carefully gathered statistics show that this tide of human life is flowing from the rural districts into the villages, towns, and cities. There seems to be a growing discontent with the conditions of farm life and a corresponding increase in the fascination of urban experiences. Indeed the rush into thriving centers of trade, commerce, social activities, and the whirl of dissipations, is the most marked and most alarming feature of American life.

What is the cause of this? Is it education? The public schools are the chief

factor of rural enlightenment. Does the teaching they afford engender a distaste for the isolation of farm life and feed a vague desire for the brisker currents of the city streets, shops, offices, and places of amusement and higher instruction? Since the Centennial Exposition there has been working through a thousand channels a rudimentary passion for art, literature, and science; the people have been thinking as they never before thought; they have caught a fever of desire for polite advance, which has run into a sort of delirium. In the cities are the libraries, the museums, the galleries, the publishing houses, the clubs, the editorial coteries, the thousand focal points of enlightenment. The ambitious young person fresh from school naturally looks toward the teeming hive of intellectual activities.

But there is another source of almost irresistible impulse. We are worshipers of wealth, money wealth, and of the myriad comforts, conveniences, luxuries, and, alas! dissipations it commands. The processes of wealth making in farm life are slow and, as compared with commercial forces, meager. We have taken the millionaire as our standard of measurement, and few are the farmers who can show the unit of stature. The ambition to make money forthwith and in liberal quantity affects both sexes, and sends young men and young women to the cities in search of financial careers.

It would be unscientific, however, to neglect in this connection the natural gregariousness of mankind. The sense of strength comes with the consciousness of numbers and compact organization, and nothing appeals to the rustic mind more forcibly than a superficial view of the shoulder-to-shoulder press of animated crowds, saving always the splendor, the luxury, the show of unhindered riches and social freedom. Our cities are now, as they were at the high tides of Athenian enlightenment and during the glory of Rome, attractive to the cultivated mind on account of their facilities for enriching culture, and to the sordid mind because of their affluent wells of gold, silver, stock, bonds, and shares in speculations. And vicious natures rush to the streets to find congenial

associations and easy access to the fountains of vice.

Farm life at its best is quiet, uneventful, elementary. It gives broad play to the simple energies, but calls for no burst of supreme power, offers no field for the display of imagination, learning, artistry, creative genius. The farmer may be a student, a thinker, even a profound scholar; but he never feels the fine stimulation caught from congenial or opposing intellectual forces. He reads and thinks and is philistine. He feels his condition and meets it with bourgeois calmness. He sends his sons to college and makes lawyers, professors, ministers, or brokers out of them. He rarely thinks about the other side of the medal, or considers the vast freedom, the broad immunity of his rural life, what cares he is escaping, what strains, what renderings, what cataclysms. He would be surprised, if not indignant, were he told that his life is really the dream of the poet.

But is it necessary to check this tide of rural life on its way to the already over-congested urban centers? How shall it be done? It would seem that here is a task for our educational engines, our churches, schools, colleges, newspapers, and magazines. Life in this world is absolutely dependent upon agriculture. Every day brings us closer to a condition which must enforce a far more intelligent agriculture, and consequently a far more intelligent rural life than now exists. The equilibrium between city and country must adjust itself in a right or a wrong way.

The right way is through education which will give an enlightened view of life's obligation to mother earth. Certainly the workers who make the staples, who furnish the food and clothing, who give the fuel to the myriad engines of human life are the most important factors of both progress and stability. Education which urges the imagination of young people away from duty rather than toward it is evil education. The farmer lad and his sister should be taught to love the farm life and to make it brighter, sweeter, better. Education rightly directed will reverse tendencies and reflect the rays of ambition, so that the safe equilibrium between city and country will be easily maintained.

## CURRENT HISTORY AND OPINION.\*

### THE ORGANIZATION OF THE FIFTY-FOURTH CONGRESS.



THOMAS B. REED.

*From Mr. Reed's speech at the Republican caucus.*

We have unfortunately a divided government, which usually leads to small results. But there are times when rest is as health giving as exercise. We must not forget that our first and greatest duty is to do all we can to restore confidence to business, and that we must avoid all business legislation except in the direction of improving business. Rather than run risks we can afford to wait until well matured plans give us assurances of permanent benefit. Crude and hasty legislation is, above all things, to be shunned.

The right to initiate taxation of the people is by the Constitution placed in our hands as a sacred trust, which we have no right to surrender and which all parties, however they differ on other things, will assuredly maintain. That we shall be ready at all times to furnish adequate revenue for the government, according to our sense of public duty, no man can doubt.

This is the great nation of this hemisphere, and, while we have no desire to interfere with other nations, we shall maintain our position here with firmness and self-respect, and at the same time with careful consideration of facts and that conservatism of action which shall leave no bad question to trouble our future. In this I trust the whole government, in all its branches, will be in accord with each other and with the people.

\* This department, together with the book, "The Growth of the American Nation," constitutes a Special C. L. S. C. Course, for the reading of which a seal is given.

THE Fifty-Fourth Congress met December 2, and the organization of the House was promptly effected. In caucuses held the Saturday night preceding, the Democrats had nominated ex-Speaker Crisp and the other Democratic officers of the House in the Fifty-Third Congress and the Republicans had made the following nominations: speaker, Thomas B. Reed of Maine; clerk, Alexander McDowell of Pennsylvania; doorkeeper, William J. Glenn of New York; sergeant-at-arms, Benjamin F. Russell of Missouri; postmaster, Joseph C. McElroy of Ohio. The Republican vote in the election was 234, the Democratic 96, the Populist 6. Twenty members were absent. The House adopted the rules of the Fifty-First Congress. In the Senate no reorganization was effected at the beginning of the session by reason of the apparent lack of a party majority. According to a strict party classification the Republicans and Democrats have about equal representation and the Populists and Silver senators hold the balance of power.

The speech of Mr. Reed in accepting the nomination for the speakership of the House has evoked much comment.

*(Dem.) The Globe. (Boston, Mass.)*

So far as Mr. Reed is concerned his speech on Saturday indicates that his influence will be used to restrain these hot-heads of his party who count business interests as nothing in comparison with the making of some supposed partisan point. This is excellent, but the question is whether there are enough conservative and business-regarding Republicans who will accept it and give the country assurance that there will be no long months of tariff agitation and mere sound-and-fury legislation.

*(Ind.) The Times. (Philadelphia, Pa.)*

The government must have \$30,000,000 or more of additional revenue to make the resources of the government meet the necessary expenditures. Thus far Speaker Reed has been studiously silent as to the proper method of replenishing the treasury. Any such measure must originate in the popular branch of Congress, and whatever may be proposed by that body will be dictated by Speaker Reed. He should have a policy, and one that could be manfully declared to the country, but unfortunately he is a presidential candidate, and he is not an exception to the general rule that makes cowards of all men who dream the dream of the White House.

*(Rep.) The Tribune. (New York, N. Y.)*

The voters have declared with unmistakable distinctness in favor of a return to the protective policy under which the country prospered. The duty of Congress is plain. It is waste of time to talk of increasing the revenues by any makeshift in the form of taxation. Nor is it at all to the purpose to

say that because any tariff legislation in the line of Republican teaching and doctrine is likely to be met with a presidential veto, a Republican Congress should on that account deviate from the strict line of principle in order to meet the views of the president. Those views have been distinctly repudiated by the people. Any attempt to conform to them by variation from the straight line of Republican doctrine would be a betrayal of trust. . . . The main thing to be kept in mind is that this Congress was elected to do something this year, and not to waste time talking about the possible effect of its action upon next year's election.

(*Dem.*) *The Record.* (Philadelphia, Pa.)

The Republican organs and orators for the past ten years have been unsparing critics of Democratic administration. They have indicated with much

vigor and volubility what they thought should be done, especially to relieve the stress of the financial condition. But it is now broadly hinted that they do not propose to do anything. They prefer the political advantage that might be reaped from continued embarrassment to the business of the country before patriotic considerations. It is to be hoped, however, that less radical and revolutionary ideas may prevail. There will not be the slightest difficulty, if it shall be deemed desirable, in adopting needed legislation for making good the deficit in revenue occasioned by the failure of the income tax. This could be done without running counter either to Democratic or Republican policies, with the assurance that such legislation would meet with the assent of the president and the approval of the country. Such service the people have a right to expect at the hands of their representatives.

### CUBAN INDEPENDENCE.

THERE is evidence that the insurgents are slowly gaining in the protracted struggle for Cuban independence. For a long time their operations were almost entirely in the way of guerrilla warfare, but recently a pitched battle was fought near Taguasco, in which if we may believe the reports, a Spanish army of 10,000 was put to flight after thirty-six hours' fighting. The revolutionists now maintain supremacy in a considerable portion of the island, though the seaports are in possession of the Spaniards. The revolutionists have also established a provisional government, announced a seat of government, and appointed a commissioner to represent them at Washington. In the United States, sympathy with the insurgents has grown more intense during the month and has been repeatedly expressed in mass meetings, of which the one held at Cooper Union, New York, on the evening of November 26 is one of the most noteworthy. The demand that the government of the United States shall recognize the contending Cubans as belligerents grows stronger, and in the first day's business session of the United States Senate several resolutions favoring such action were introduced.

*The Courier-Journal.* (Louisville, Ky.)

The cause of the insurgent Cubans appeals with peculiar force to our people. The Cubans are our next-door neighbors. We are drawn together by bonds of mutual material interest. Above all, we see in the Cubans men struggling for the rights of men—for the right to be men, the right to be free, the right to govern themselves, to live for themselves, and to throw off the crushing, degrading yoke of despotism which has long been one of the cruellest, most relentless and most odious foes to liberty that have come down to us from the dark ages of the world.

*The Times-Union.* (Jacksonville, Fla.)

The national authorities are bound by the provisions of an ironclad treaty, and until this is suspended by a neutrality act, passed by Congress during the progress of the war, there is nothing for us to do but to follow its mandates. There is little doubt that Congress will pass the belligerency recognition act, and even less that the Executive Department will thoroughly and promptly endorse it when it has been passed.

*The Figaro.* (Paris, France.)

If the struggle lasts much longer, it is quite certain that public opinion in the United States will

force the government there to accord the Cubans belligerent rights, however honest President Cleveland may be in his intentions. If the Cubans are recognized as belligerents, only a step between them and their emancipation from Spanish rule remains. There is, of course, the danger that Cuba will become a negro republic. The Spaniards are wont to say that "Cuba must remain Spanish or become negro-ridden." But the Cubans see their way out of this difficulty. They reply that the island "will be free or American."

*The Zeitung.* (Kiel, Germany.)

The United States government was much displeased when England recognized the Confederates as belligerents. Yet the South had in 1864 an organized government, which ruled over a large territory, an army of at least 200,000 men, three or four ports, and a fleet. The Cuban rebels have nothing of all this, neither administration, nor territory, nor communication with other countries, and their forces consist of disconnected bands of guerrilla only. The United States forgot then, and they forget now, that the recognition of a belligerent can be accorded only as a result of an accomplished fact, and not because of sentiment.

## THE SOUTH CAROLINA CONSTITUTIONAL CONVENTION.

GOVERNOR JOHN G. EVANS  
OF SOUTH CAROLINA.

to him by the registration officer is to be entitled to vote, and is to remain during life a qualified elector. This clause in regard to understanding the constitution has aroused special antagonism as giving the registration officers, who are to be white men, an opportunity to discriminate against the negro. United States Senator Tillman led the fight for calling the convention and was chairman of the suffrage committee. The convention is also censured (and commended) for proposing to appropriate for negro education the taxes of the negroes only while devoting to white education the taxes of the whites. This is regarded by many as unjust, although it is also proposed to raise the school tax to three mills on the dollar and to devote to school purposes a poll tax of \$1.00 and the profits of the dispensary system.

(Negro.) *The Age.* (New York, N. Y.)

It remains to be seen if the Supreme Court of the United States will allow a law avowedly enacted to defraud a large portion of the citizenship of the state to stand. It remains for the defrauded citizens of South Carolina to lose no time in having the law tested in all the courts. The most sacred rights of citizens should not be allowed to be denied and abridged in this fashion without a desperate fight. It is necessary that the federal courts determine once for all the right of a state to nullify the express provisions of the fourteenth and fifteenth amendments of the Federal Constitution.

(Dem.) *The Register.* (Mobile, Ala.)

So long as any race of people exercises its political privileges from the standpoint of its race, and ignores the fundamental truth that a nation is one aggregation of individuals, each exercising independence of opinion and action, so long will other races be compelled to band together to resist this force; and the race which displays the most intelligence and maintains the best organization will rule, even when (as in some parts of the South) it is in the minority in point of numbers. The vote of the South Carolina convention is a declaration to that effect.

(Dem.) *The News and Courier.* (Charleston, S. C.)

The clause could be honestly administered, of course, and if it were honestly administered would be wholly unobjectionable. It was proper enough

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The South Carolina Constitutional Convention which had been in session, with the exception of a ten days' recess, since September 10, completed its work December 4. The most important change in the constitution will be in regard to the qualifications for suffrage. The old constitution, adopted in 1868, bestowed the franchise upon all male citizens of the age of twenty-one years and upwards not laboring under certain disabilities named. The suffrage article of the new constitution provides that after January, 1898, no man shall be allowed to vote who cannot read and write any section of the constitution, or who does not own and pay taxes on property assessed at \$300 or more. Up to January, 1898, every male person who can read and write any section of the constitution or understand and explain such section when read

U. S. SENATOR BENJAMIN R. TILLMAN  
EX-GOVERNOR OF SOUTH CAROLINA.

for members of the convention who believed that it will be so administered, to advocate and vote for its adoption. We fear, however, that the several authoritative, if reckless, assertions that have been so openly and freely made as to the intended manner of its administration and its certain operation and effect, will impress the courts or Congress more strongly than the mere letter of the law itself. We do not think that the final adoption of the clause by the convention will end the troubles it was proposed to end. We do not believe that the courts will allow it to go into effect.

(Rep.) *The Tribune.* (New York, N. Y.)

Of course the purpose of the provision against illiterate voting is to disfranchise the negro majority in South Carolina in order to secure "white supremacy." In abstract theory, however, it is founded upon the same principle that in Massachusetts disfranchises illiterate voters. But in Massachusetts there is no "string" to the disfranchisement. If a man cannot read he cannot vote. In South Carolina, under this new constitution, he cannot vote if he is black, but if he is white his ability to "understand" a clause of the constitution when it is read to him saves his right of suffrage. How much better it would have been to be honest and to treat all citizens alike! Undoubtedly South Carolina has an enormously difficult problem of illiteracy and ignorance to deal with. If she had dealt with it without race distinctions the sympathy of the country would not have been strongly against her.

## ALEXANDRE DUMAS.



ALEXANDRE DUMAS FILS.

*The Mail and Express.* (New York, N. Y.)

Inheriting a celebrated name, he lived up to its fame in letters with conscientious gratitude, and by his genius surpassed his father's vogue in this generation, forsaking, for the most part, the brilliant romance and muscular prowess of the elder Dumas' novels for the delineation of mental and moral traits of life as he saw it, and the agonies and triumphs of the heart as viewed from his peculiar standpoint. His philosophy of life was so erroneous,

ALEXANDRE DUMAS, the author, died at his home in Paris, November 27, after an illness of about a week. Three days later he was buried, without religious ceremony, in the Montmartre Cemetery. He was the son of the great novelist Alexandre Davy Dumas and inherited in a measure his father's genius. It is said that his early environment stands responsible for the unusual philosophy of life which pervades his ablest works and which has nothing in it calculated to ennoble. Dumas *fils* is best known to Americans as the author of "Camille" ("La Dame aux Camélias.") This was written when he was twenty-four and won him instant fame. Four years later, in 1852, he dramatized it and its success as a drama was even greater than as a novel. Dumas was a prolific writer both of plays and novels. Among his other distinguished works are "Le Fils Naturel," "L'Ami des Femmes," and "Les Idées de Mme. Aubray." He was made a member of the French Academy January 30, 1874.

as depicted in "La Dame aux Camélias" and similar works, that he himself plainly perceived its error, and tried to change his attitude and to write stories which should deal primarily with a different sort of existence from that which surrounded him from infancy, and the atmosphere of which permeated his being and nourished his intellect. In this effort he failed; but for his attempt he will be remembered with a respect and a love which those who know him only by his Marguerite Gautiers will scarcely appreciate.

## THE THIRD TERM QUESTION IN AMERICAN POLITICS.

THE availability of Mr. Cleveland as a presidential candidate in 1898 has been widely discussed of late. Should he be chosen by his party to represent it at the next election, he would be the first president of the United States to become a candidate for a third term. Only a few times in our history has such an occurrence been possible. Washington, Jefferson, and Jackson each refused to consider a nomination for a third term, and the efforts of some of General Grant's friends to secure his nomination for the third time were unsuccessful.

(Ind.) *The Herald.* (New York, N. Y.)

Of course the Republicans and ambitious Democratic politicians unfriendly to Mr. Cleveland may try to make the most of the third-term specter, but people have only to think in order to see that there is now nothing in that cry, and that there is no possible danger of Caesarism. That danger is to be feared only in the case of an ambitious military genius backed by a strong army and military spirit. It was the legions of Rome behind Cæsar, and the soldiers of France behind Napoleon, that made power in the hands of those great soldiers so dangerous. The third-term alarm was very naturally and very properly sounded, then, when the admirers of General Grant moved to secure a third lease of power to him.

All this is now changed, for Mr. Cleveland is not and never has been a military man. He is a civilian without the slightest military tendency or ambition. The army has been reduced to a peace footing, and a spirit of profound peace pervades the country.

Under such circumstances it is nonsense to talk of the danger of a third term, and useless to try to arouse the people against it.

(Dem.) *The Sun.* (New York, N. Y.)

The present incumbent of the White House is not exempt from the established prohibition of third terms because of his not wearing gilt buttons and braid on his customary frock-coat, or not girding his ample person with a sword. The American people will not destroy "a part of our republican system of government" in order to continue the Mugwump holiday, even when there is no smell of gunpowder in it.

(Rep.) *The State Journal.* (Columbus, O.)

The Democratic party has a record in opposition to third-termism that will be very hard to get away from. It was on December 5—the day succeeding the anniversary of the death of Washington—in 1875, and on the eve of the presidential election in 1876, that the Hon. W. M. Springer of Illinois

(now enjoying a territorial judgeship at the hands of Grover Cleveland), offered a resolution which set forth that "in the opinion of this house the precedent established by Washington and the other presidents of the United States in retiring from the presidential office after their second term, has become, by universal concurrence, a part of our republican system of government; and that any departure from the time-honored custom would be unwise, unpatriotic, and fraught with peril to our free institutions."

The resolution was adopted by the vote of 234 yeas to 18 nays, the yeas including all the Democrats and 70 out of 88 Republicans present and voting. Such was the action of the house that owed its Democratic majority chiefly to the anti-third term sentiment of the country.

(Dem.) *The News and Courier.* (Charleston, S. C.)

It begins to look as if it will be necessary to give Mr. Cleveland another term in the White House. We are sure that both the Father of his Country and Mr. Tilden would approve the suggestion under the circumstances. We are satisfied that Mr. Cleveland does not want it, but he may have to take it. He is the most conspicuous figure in American public life to-day.

(Dem.) *The Commercial Appeal.* (Memphis, Tenn.)

Ex-Governor James E. Campbell of Ohio makes a very emphatic declaration to the effect that: Mr.

Cleveland does not desire a nomination for a third term, and that the reason he has never said so is that he has properly treated the whole nonsensical business with silent contempt. Mr. Campbell should not be so swift. The third-term movement—in so far as a project that obstinately refused to move may be so designated—was started by Mr. Cleveland's own close friends and political admirers. It was probably nothing more than the overzeal of a cuckoo, and like enough Mr. Cleveland had nothing to do with it. But silent contempt is not the proper treatment for a movement emanating from his own household.

(Rep.) *The Oregonian.* (Portland, Ore.)

The growing talk of a third term for President Cleveland is extremely significant. It does not mean that Mr. Cleveland will be renominated, for the men who make the talk, though highly necessary to the Democratic party, have not power enough in its councils to bring about this result in opposition to the great mass of Democrats who fear and detest him. But it means that the best element in the Democratic party has no confidence in any other candidate. No other Democrat inspires the same confidence in men with business interests at the mercy of reckless, foolish, or vicious legislation. Whitney is uncertain, Carlisle is weak, and Hill is untrustworthy.

## EUGENE FIELD.



EUGENE FIELD.

*The Argus.* (Albany, N. Y.)

His humor was of the kind that left no sting behind. It was full of a kindness that made even its victims smile despite themselves. Here was a man who laughed not at them for their faults but with them at their failings. And his humor had the essential quality of the greatest humor, that it was not far from tears. He took the commonest things of everyday life and from them he extracted the

THE death of Eugene Field, the journalist, humorist, and poet occurred November 4. Mr. Field was only forty-five years old. He was born in St. Louis, but, as his mother died when he was seven, he passed his boyhood in Massachusetts in the care of an aunt. Later he spent two years in Williams College and two years in the state university at Columbia, Missouri. Upon becoming of age he came into possession of \$60,000 left him by his father. He went abroad, spent two years "buying experience," as he termed it, and came back penniless. It was then he entered journalism. He worked upon various papers and in 1883 joined the staff of the *Chicago News*, with which and its morning edition, the *Record*, he remained until his death. His column "Sharps and Flats" was widely read. Mr. Field claimed to be a journalist and nothing else, but probably he is most widely known by his verses. Of these the poems for children are generally conceded to be the best. His published works number nine volumes.

sunbeams, his wit. It was his proudest boast that in all his twenty years of active newspaper work he never spoke of a woman save with honor and reverence.

*The Times.* (Hartford, Conn.)

He was a man of many friends and few enemies, and one to whom, now that he is gone, there is paid a tribute of recognition and admiration by all who, knowing him, have occasion to speak to the public,

and by many more who know him through his work.  
*The Sun. (New York, N. Y.)*

Much careful study of classic models, and especially of the Roman poet Horace, had refined his taste and sharpened his ear so that a coarse thought or a ruffianly sentiment was impossible to him; and

in all his writings we do not believe that a line can be found which he would have wished to blot, had his last hour been lengthened out so that he might have tried first to set his house in order, instead of passing away peacefully and unconsciously as he seems to have done.

### THE WAR SPIRIT IN AMERICA.

THE Monroe Doctrine and the question of territorial acquisition by the United States, in short, our entire foreign policy has been kept prominently before the people during the past few weeks by the Cuban war and the Venezuela boundary question. There is not unanimity as to what that policy should be. A considerable part of the people seem to desire a vigorous enforcement of the Monroe Doctrine—though there is wide difference of opinion as to what is the real bearing of that doctrine on the matters in question—and a part of the press have urged that the United States should recognize the belligerency of the Cuban insurgents and insist upon the arbitration of the Venezuela boundary dispute, regardless of the consequences. United States Senator and ex-Secretary of the Navy W. E. Chandler, of New Hampshire, said recently that he regarded war between England and the United States as inevitable. He gave it as his opinion that as an offensive war on our part it might not happen for twenty years; as a defensive war it might come sooner and should be welcomed. Senator Chandler's assertions have been widely discussed and while there are many who urge the pursuit of a vigorous foreign policy, there are on the other hand those who term such advocacy jingoism and discountenance the development of a war spirit.

*(Rep.) The Inter Ocean. (Chicago, Ill.)*

The English and American people have too much in common to quarrel over trifles. After free and fair discussion of questions at issue the two governments will probably adjust differences without even hinting at war.

*(Rep.) The Telegraph. (Philadelphia, Pa.)*

Within the past two or three weeks, the superior Anglo-Saxon has produced as many as three war scares, and he is still at work. There is no conceivable reason why he should not produce three more at any moment, for he has suddenly forgotten that he is the type of the new life, when peace and good will are to be the rule throughout the civilized world. Even the French and the Germans, who are thought to follow war as a business and the peaceful arts and trades as a mere diversion between times, can make no such showing as this. The Anglo-Saxon is apparently on the borderland of decadence. He may soon cease to be the man of peace and the model of all the world, and may come instead to figure preëminently among races as a fighter, a killer, and a mutilator of his fellow beings. It would appear as if many persons were very much adrift. They have somehow lost their bearings on the shore and are headed backward, as it were. They ought to pull their intellectual faculties together and make a final effort, if such a thing is possible, to find out exactly "where they are at."

*(Dem.) The Courier-Journal. (Louisville, Ky.)*

A war with Great Britain would be a rather serious affair. Our exposed seaports would soon be laid under contribution. Boston might have to pay a hundred millions or two for exemption from

bombardment. Doubtless, the wealthy city of Boston loves Venezuela and Lodge well enough to pay over the money without grumbling. Besides, it is calculated that we should get a chance to seize Canada, which would be some compensation. Meantime, however, we should not have much market for our provisions, breadstuffs, and cotton, and we should run up a considerable debt, and get ourselves a big new pension list. Then we could have plenty of high taxes, fiat money, and all the other blessings that war brings on the country.

*(Dem.) The News. (Savannah, Ga.)*

Senators Lodge and Chandler must be very hard to please. The factories of New England are busy, and so far as is known the contractors are profitably engaged. The New England senators had as well take notice that the next time there is a war in which this country is involved the South is going to put in bids for war contracts, along with New England.

*The Gazette. (Montreal, Canada.)*

Of course, this [war talk] is mere hysterical clap-trap, and has no real significance. Most of it is not only absurd, it is insincere. It is conscious humbug, dealt out generously for the delectation of a certain class of the electorate supposed to be afflicted with Anglophobia. The traditional enmity of last century is surely dying away by this time, and while a little family jealousy and keen rivalry are natural enough, bloodthirsty rancor is beyond all the bounds of reason and good sense. Fortunately the people of the United States are not left without a saner view of these great international relations. The press, which has supplied the bane, also supplies the antidote.

*The Spectator. (London, England.)*

War between England and the United States is civil war, and neither branch of the Anglo-Saxon race is going to shed brothers' blood for a mile or two of barren mountains in Guiana. Whatever else happens, that will not. Even if the cannon were ready to fire, and the gunner's hand on the lever, there would in the end be no war, for on each side of the Atlantic there are millions of quiet, plain, undemonstrative men who would forbid the outrage, and declare that come what may, humiliation or no humiliation, right or wrong, there should be no war.

*Mr. W. T. Stead in the Westminster Gazette (London, England.)*

The ebullition of American sentiment is serious, notwithstanding the froth and spume of sensational insult which conceals rather than reveals its existence.

Its gravity consists in two facts, neither of which has anything to do with the merits of the particular question in dispute. The first is that, for the first time since their great Civil War the Americans have built a navy of which they have some reason to be proud, and which sooner or later they will use against somebody. The second is the equally significant fact that the American press assures us that the Monroe Doctrine has now been informally adopted as the national faith by the American people. . . . . If the American people, for any reason or no reason, choose to adopt the Monroe or any other doctrine as governing their action in the western or eastern hemisphere, they are a sovereign power, and can do as they please. All that we can do is to note that the doctrine they have proclaimed will govern their policy, and act accordingly.

## EIGHTIETH BIRTHDAY OF ELIZABETH CADY STANTON.



MRS. ELIZABETH CADY STANTON.

*The World. (New York, N. Y.)*

The celebration of Mrs. Stanton's eightieth birthday was intended to be, and so far as we can see succeeded in being, a very graceful tribute to a venerable woman who has lived to a vigorous and honorable old age, and whose life has been spent in a sincere endeavor to benefit her sex. That it was meant to be or in any sense succeeded in being an indorsement of all of Mrs. Stanton's peculiar views need not for a moment be entertained. Some of these views are too sweepingly radical to elicit anything more than a smile of indulgence. Considering what an almost hopeless task man has found it to be even to modify the canon laws, Mosaic codes, Scriptures, prayer books, and liturgies, how ineradicably rooted in the human constitution of things are the fundamental religious ideas of the race, Mrs. Stanton's

THE eightieth birthday of Mrs. Elizabeth Cady Stanton was celebrated in the Metropolitan Opera House, New York, on November 12. The meeting was under the auspices of the National Council of Women of the United States. Among the distinguished women who were present and spoke were Mary Lowe Dickinson, Susan B. Anthony, the Rev. Anna H. Shaw, M. Carey Thomas, president of Bryn Mawr College, Lillie Devereux Blake, and May Wright Sewall. Mrs. Stanton, in her address, said that the battle for the ballot is nearly won. Now woman must make the same demands of the church that she has been making of the state. She must see that the canon laws, Mosaic code, Scriptures, prayer books, and liturgies are purged of all invidious distinction of sex, of all false teachings as to woman's origin and destiny. She must demand an equal place in the offices of the church. She must insist that all unworthy reflections on the sacred character of the mother of the race, such as the allegory of her creation and fall, and St. Paul's assumption as to her social status, be expunged from church literature. Mrs. Stanton, whose home is now at Rochester, N. Y., has been for nearly fifty years one of the ablest advocates of woman suffrage and a leader in various reform movements.

majestic proposition that woman shall whistle them all down the wind because they do not conform to some new women's notions approaches in cyclonic breadth of treatment to Col. Robert G. Ingersoll himself. It only shows how superior woman is, even in her maturity, to the relativity of things.

*The Inter Ocean. (Chicago, Ill.)*

While the ballot for woman was the specific end in view when, in 1848, Mrs. Stanton first sounded her tocsin, suffrage to her mind was only means to the general end—the securing of absolute justice to women in practical life. The elective franchise has been granted in a few states, but a large degree of justice in all states. Had no woman ever deposited a ballot Mrs. Stanton's life as a reformer would still have been a great and superb success.

## THE SITUATION IN TURKEY.



ABDUL HAMID II., OF TURKEY.

bury expressing regret that the British prime minister doubted his sincerity and declaring his intention to see that every article of the reform measures is put in force. Lord Salisbury read this letter November 9 at the new lord mayor's banquet in London and delivered a speech which, in its bearing upon the Turkish question, has been variously interpreted. The representatives of the powers at Constantinople still seem united in their action and latest reports assert that the sultan, after long delay, issued temporary firmans admitting to the Bosphorus six extra guard ships of the powers.

*The Public Ledger.* (Philadelphia, Pa.)

After allowing a wide margin for overdrawn reports, the evidence is cumulative that the condition of large regions under the sultan's sway are not safer for Christian occupation than the domain of the emperor of China. Nothing but the persuasive powers of fleets and armies will make such occupation safe in either country.

*The Daily Picayune.* (New Orleans, La.)

The United States should at present be represented in Turkish waters by at least five or six good ships, with full crews. Such a force would make a sufficiently formidable display to command the respect of the Turks, while it would be able to provide a landing party of sufficient strength to prove effective. . . . If there should be any question as to the intentions of the United States in sending so considerable a force, the powers could be assured that the United States had no wish to join in the coercive measures contemplated by them, nor to take any hand in the dismemberment of the Turkish Empire, the American ships being merely at hand to protect Americans and their rights and property against any and all aggressors.

*The Commercial Appeal.* (Memphis, Tenn.)

There seem to be two sides to the Armenian question and it is possible that the unspeakable Turk is to some extent the victim of prejudice and the false witnessing of martyrs who have not been as free from blame as they should be. The staunchest supporters of the Armenians have admitted that in some notable instances they and not the Turks have been the aggressors and that many indefensible outrages are to be laid at their door. One difficulty in the way of arriving at the true state of the

THE condition of affairs in Turkey does not seem to improve. The very next day after the sultan authorized the acceptance of the reform measures, another massacre of Armenians began, and it is estimated that in the twenty-five days preceding November 15, 15,000 Armenians were massacred and not less than 200,000 rendered utterly destitute by robbery. Almost all the buildings of the American mission at Kharpout were burned, at an estimated loss of \$88,000 and the destruction of one building and much personal property belonging to the American mission at Marash is reported. Various explanations of the uprisings are given. The Turkish government claims that the Armenians were the aggressors. Another opinion is that by the adoption of the reform scheme the Kurds and Turks were enraged beyond control. A third opinion exists, that the sultan himself instigated the attacks. The sultan, meanwhile, has sent a letter to Lord Salis-

bury expressing regret that the British prime minister doubted his sincerity and declaring his intention to see that every article of the reform measures is put in force. Lord Salisbury read this letter November 9 at the new lord mayor's banquet in London and delivered a speech which, in its bearing upon the Turkish question, has been variously interpreted. The representatives of the powers at Constantinople still seem united in their action and latest reports assert that the sultan, after long delay, issued temporary firmans admitting to the Bosphorus six extra guard ships of the powers.

case is in the fact that the Armenian has the ear of Christendom and the Turk has not. It is well to hear the words of the Turk's friends before proceeding to dismember his country and divide it up among the powers of Christendom. One of these friends is the novelist Marion Crawford. In several places in his book ["Constantinople"] he emphasizes his opinion that the Turk is in every respect a finer character than the Armenian, and there is evidence in plenty that the Turk has many robust virtues and that the Armenian, while he may be a "Christian," in the general sense, is by no means a saint.

(Evang.) *The Outlook.* (New York, N. Y.)

If the powers cannot unite in protecting the Christians in the Turkish Empire, they can at least unite in withdrawing their protection from the Turkish Empire and in inviting Russia to enter it with her armies. She would not need a second invitation. Nothing more is necessary to put a stop to the present anarchy than the cordial coöperation of Russia and England. Nothing exists to prevent that cordial coöperation except wholly needless prejudices. If Russia were to march with her troops upon the Asiatic provinces where the Armenians are being massacred by the thousands, she could protect them. If England were to sail with her fleet up the Dardanelles, she could dethrone the present incompetent, if not criminal, sultan. If these two movements were made together, the massacres would cease. Very likely, as a result, the Russian Empire would extend to Constantinople and Russia would get her long-coveted outlet to the Mediterranean. England need not fear this result. Her path to India is sufficiently protected. Were it otherwise, still she cannot answer to her own conscience, to Christendom,

and to God, if she allows her fear of Russian supremacy to prevent her from coöperating with Russian armies to protect unarmed Christians from the hungry cimeter of the Moslems.

*The Times-Herald. (Chicago, Ill.)*

From present appearances the sultan will have a war on his hands which he will be unable to put down with his own forces. This fact and his consent that warships of the powers shall enter the Dardanelles may hasten active interference for the suppression of anarchy with the aid of force directed by European concert.

*Neue Freie Presse. (Vienna, Austria.)*

The Russian troops are massing on the Caucasus frontier, ready to march into Armenia, and the Black Sea fleet will be brought into play if England sends a fleet through the Dardanelles. The Balkan na-

tions are well aware of the gravity of the situation. The Servian papers think that the present troubles must end either in a European war or a revolution in Turkey. The sultan is also preparing for the emergency. His wives and children will be sent to Adrianople, and it is possible that he will go there himself.

*The Standdrd. (London, Eng.)*

There is a pathetic sincerity in the sultan's combined protest and undertaking that can not fail to win the respectful sympathy of Englishmen. But if Abdul Hamid had an intelligent grasp of the situation he would know that what is needed is a strenuous exercise of individual control. If he had desired to pave the way for reforms to be executed by his ministers, he would long ago have surrounded himself with a cabinet of a wholly different type from the one now holding office.

## CALVERT VAUX.



CALVERT VAUX.

*The Sun. (New York, N. Y.)*

In architecture Mr. Vaux was noted for an unusual faculty of arrangement and planning, but it was in the open air, in expressing the ideas and serving the ends of park making that he made himself, with Mr. Olmsted, the first expert in America. Great refinement of taste, learning that comes from thorough and appreciative study, a broad, sane, and liberal conception of the problem before him characterized his work as a landscape architect. And to these qualities must be added some sterling traits of character which were found in Mr. Vaux in a degree to command the highest admiration. No member

CALVERT VAUX was drowned at Bensonhurst, near Brooklyn, N. Y., November 20. He had been in poor health and had gone to Bensonhurst, his son's home, for a change of air. At the time of his death, Mr. Vaux was landscape architect of the Park Department of New York City. With his partner, Mr. Frederick L. Olmsted, he prepared the plans upon which Central Park was laid out. The park systems of Buffalo, Chicago, the State Reservation at Niagara, and the Riverside and Morningside parks of New York are also the work of the firm of Vaux and Olmsted. Previous to his connection with Mr. Olmsted, Mr. Vaux had been in partnership with Mr. Andrew J. Downing of Newburg, with whom he was associated in laying out the grounds of the Capitol and of the Smithsonian Institution in Washington. Mr. Vaux was also the designer of many country residences and of dwellings and public school buildings in New York. As the architect of the Children's Aid Society, he planned a dozen or more buildings in New York, schools or lodging houses or a combination of the two, which are said to be his most successful efforts in architecture. He was the author of a book entitled "Villas and Cottages." He was born in London in 1824 and came to the United States in 1848.

of the city government observed or comprehended the needs and proprieties of public business more completely than he, and no one whom we have ever known had a higher idea of the obligations of a public officer. He was particularly modest and unassuming in his manner, and in his usual dealing with other people; but nothing could have induced Mr. Vaux to degrade his art or misuse the reputation for which he knew he was employed by consenting to modify his criticism of any new project in the parks, or to give the sanction of his name to a plan which he could not approve.

## THE PRESIDENT'S MESSAGE.

IMMEDIATELY upon the organization of Congress, President Cleveland submitted to that body his annual message. In this document he confines himself to the treatment of two general topics, foreign affairs and finance. Under the former head he reviews the various foreign complications in which the United States has played a more or less prominent part during the past year, and in the case of existing difficulties defines the policy of the administration. The financial situation he treats in practically the same manner, stating first what he considers the causes of the financial difficulties which have impressed themselves upon the country, second what he deems the remedy.

## FOREIGN AFFAIRS.

After touching briefly upon our amicable relations with various South American states, the president passes to the consideration of the recent attacks upon our missionaries in China, and the measures taken by the United States government for their protection, and asserts, "it plainly behoves this government to take the most prompt and decided action to guard against similar, or perhaps more dreadful calamities befalling the hundreds of American mission stations which have grown up throughout the interior of China."

## RELATIONS WITH FRANCE.

"The customary cordial relations between this country and France," the president says, "have been undisturbed, with the exception that a full explanation of the treatment of John L. Waller by the expeditionary military authorities of France still remains to be given. Mr. Waller, formerly United States consul at Tamatave, remained in Madagascar after his term of office expired and was apparently successful in procuring business concessions from the Hovas of greater or less value. After the occupation of Tamatave and the declaration of martial law by the French, he was arrested upon various charges, among them that of communicating military information to the enemies of France, was tried and convicted by a military tribunal and sentenced to twenty years' imprisonment." The United States government requested from France the record of the proceedings of the French tribunal. This request has been complied with in part, but the evidence in the case has thus far been withheld. The United States has not relaxed its efforts to obtain it. In other respects, France has manifested a friendly disposition toward this country; the French Chamber recently adopted a resolution "favoring the conclusion of a permanent treaty of arbitration between the two countries," and "an invitation has been extended by France to the government and people of the United States to participate in a great international exposition at Paris in 1900."

Germany by discriminating against the importation of American cattle and other food products and by measures calculated to hinder the development of American business interests in that country, has invited retaliatory measures, but such a course "should by no means be lightly entered upon."

## DIFFERENCES WITH GREAT BRITAIN.

Several causes of disagreement with Great Britain have arisen during the year. The application of the principles laid down by the Bering Sea tribunal has not accomplished the results that were intended. "The need of a more effective enforcement of existing regulations, as well as the adoption of such regulations as experience has shown to be absolutely necessary to carry out the intent of the award, has been earnestly urged upon the British government, but thus far without effective results. In the meantime the depletion of the seal herds by means of pelagic hunting has so alarmingly progressed that unless their slaughter is at once effectively checked their extinction within a few years seems to be a matter of absolute certainty." The president again recommends that Congress make an appropriation of \$425,000 to pay for the damages done by United States revenue cruisers in Bering Sea in the seizure of British sealing vessels. He also urges the importance of a definite determination of the Alaskan boundary and the respective jurisdictions of Canada and the United States in the Great Lakes.

## THE VENEZUELAN CONTROVERSY.

In regard to the Venezuelan boundary dispute he says: "In July last, a dispatch was addressed to our ambassador at London for communication with the British government, in which the attitude of the United States was fully and distinctly set forth. The general conclusions therein reached and formulated are in substance that the traditional and established policy of this government is firmly opposed to a forcible increase by any European power of its territorial possessions on this continent; that this policy is as well founded in principle as it is strongly supported by numerous precedents; that as a consequence the United States is bound to protest against the enlargement of the area of British Guiana in derogation of the rights and against the will of Venezuela; that considering the disparity in strength of Great Britain and Venezuela the territorial dispute between them can be reasonably settled only by friendly and impartial arbitration, and that the resort to such arbitration should include the whole controversy, and is not satisfied if one of the powers concerned is permitted to draw an

arbitrary line through the territory in debate, and to declare that it will submit to arbitration only the portion lying on one side of it." The dispatch asked the British government to declare whether it would or would not submit the entire question to impartial arbitration. No reply, the president says, has yet been received.

#### OUR PART IN THE CUBAN WAR.

The Cuban war, says the president, "has entailed earnest effort on the part of this government to enforce obedience to our neutrality laws." Whatever may be the traditional sympathies of the American people, "the plain duty of their government is to observe in good faith the recognized obligations of international relationship. The performance of this duty should not be made more difficult by a disregard on the part of our citizens of the obligations growing out of their allegiance to their country, which should restrain them from violating, as indi-

viduals, the neutrality which the nation of which they are members is bound to observe in its relations to friendly sovereign states."

#### AMERICAN MISSIONARIES IN TURKEY.

American missionaries in Turkey have been the objects of diligent care on the part of this government. "Repeated assurances have been obtained by our envoy at Constantinople that our citizens throughout the empire shall be protected." The United States, not satisfied with this, has "sent ships as far toward the points of actual disturbance as it is possible for them to go, where they offer refuge to those obliged to flee, and we have the promise of other powers which have ships in the neighborhood that our citizens as well as theirs will be received and protected on board those ships."

The president also considers briefly our relations with Hawaii, Japan, and Russia and reviews the Nicaraguan affair.

#### FINANCES.

Turning to the consideration of the financial condition of the country the president declares that the present tariff and the repeal of the Sherman Law are steps toward improvement, but that other measures are needed. He finds the greatest obstacles remaining to the restoration of credit to be the United States notes, commonly known as greenbacks, and the treasury notes issued under the Law of 1890. Summarizing their history he says that large volumes of greenbacks were issued during the Civil War, and were intended originally to meet the exigencies of that period. In 1875 a law was passed providing for the resumption of specie payments, and providing also that on and after January 1, 1879, the United States notes outstanding should be redeemed in coin. For this purpose the secretary of the treasury was to use any surplus revenues of the government, and was also to issue bonds of the United States and dispose of them for coin. In May, 1878, another statute was passed forbidding the further cancellation and retirement of these notes. But in the meantime there had been issued and sold under the Resumption Act of 1875, bonds amounting to \$95,500,000. This fund, with other gold in the treasury available for the same purpose, has since been called our gold reserve, and \$100,000,000 has been regarded as an adequate amount for this purpose. "In April, 1893, for the first time since its establishment, this reserve amounted to less than \$100,000,000, containing at that time only \$97,011,330."

#### THE SHERMAN LAW.

Meanwhile, in July, 1890, an act had been passed directing larger governmental purchases of silver than had been previously required and providing that payment should be made in treasury notes payable on demand in gold or silver coin at the discretion of the secretary of the treasury. As "it was, however, declared in the act to be 'the established policy of

the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law,' it was not deemed permissible for the secretary of the treasury to exercise the discretion in terms conferred on him by refusing to pay gold on these notes when demanded." The notes of this description now outstanding, together with the greenbacks, amount to nearly \$500,000,000. "These obligations are the instruments which, ever since we have had a gold reserve, have been used to deplete it."

#### BOND ISSUES.

"In consequence of these conditions the gold reserve on the first day of February, 1894, was reduced to \$65,438,377. Its replenishment being necessary, and no other manner of accomplishment being possible, resort was had to the issue and sale of bonds provided for by the Resumption Act of 1875. Fifty millions of these bonds were sold, yielding \$58,633,295.71, which was added to the reserve fund of gold then on hand. As a result of this operation this reserve, stood on the 6th day of March, 1894, at the sum of \$107,446,802."

Depletion was, however, immediately accelerated, and "on the 24th day of November, 1894, our gold reserve being reduced to \$57,669,701, it became necessary to again strengthen it. This was done by another sale of bonds amounting to \$50,000,000, from which there was realized \$58,538,500, with which the fund was increased to \$111,142,021 on the 4th day of December, 1894."

Still the withdrawals of gold grew larger, and "in February 1895, it became apparent," he says, "that not only must our gold reserve be restored by another issue and sale of bonds bearing a high rate of interest and badly suited to the purpose, but that a plan must be adopted for their disposition promising better results than those realized on pre-

vious sales. An agreement was therefore made with a number of financiers and bankers whereby it was stipulated that bonds described in the Resumption Act of 1875, payable in coin thirty years after their date, bearing interest at the rate of 4 per cent per annum and amounting to about \$62,000,000, should be exchanged for gold, receivable by weight, amounting to a little more than \$65,000,000. It was agreed by those supplying this gold that during the continuance of the contract they would by every means in their power protect the government against gold withdrawals."

#### THE REMEDY PROPOSED.

The president expresses satisfaction with this measure, but states that its good results could not be permanent and that recent withdrawals have reduced the reserve to \$79,333,966. "I am convinced," he adds, "that the only thorough and practicable remedy for our troubles is found in the retirement and cancellation of our United States notes commonly called greenbacks, and the outstanding treasury notes issued by the government in payment of silver purchases under the Act of 1890. I believe this could be quite readily accomplished by the exchange of these notes for United States bonds of small as well as large denominations, bearing a low rate of interest. They should be long term bonds, thus increasing their desirability as investment, and because

their payment could be well postponed to a period far removed from present financial burdens and perplexities, when with increased prosperity and resources they would be more easily met."

Increased revenues, he thinks, would not contribute to the betterment of the situation. "In our present predicament no gold is received by the government in payment of revenue charges, nor would there be if the revenues were increased. The receipts of the treasury, when not in silver certificates, consist of United States notes and treasury notes issued for silver purchases."

He says also, "At no time when bonds have been issued has there been any consideration of the question of paying the expenses of the government with their proceeds. There was no necessity to consider that question. At the time of each bond issue we had a safe surplus in the treasury for ordinary operations, exclusive of the gold in our reserve."

The closing passages of the message are devoted to the silver question. In regard to free coinage we have the following: "There is certainly no secure ground for the belief that an act of Congress could now bridge an inequality of 50 per cent between gold and silver at our present ratio, nor is there the least possibility that our country, which has less than one seventh of the silver money in the world, could by its action alone raise not our own, but all silver to its lost ratio with gold.

#### COMMENT ON THE MESSAGE.

##### FOREIGN AFFAIRS.

(*Dem.*) *The Sun.* (Baltimore, Md.)

The president seems to have anticipated all the criticisms and complaints which the jingoists of either party are likely to make in regard to the foreign policy of the administration, and disposes of them in advance by a simple, clear, and candid statement of the facts. His thorough Americanism upon all these questions is in fact one of the marked and distinguishing characteristics of President Cleveland's policy.

(*Dem.*) *The Times.* (New York, N. Y.)

Mr. Cleveland's proposition is that Great Britain may have the disputed territory, and be welcome to it, if she can establish her title before an honest arbitrator. This is not the Monroe Doctrine, it is the Cleveland doctrine; and it is a mighty stiff and firm utterance. Unlike Mr. Monroe's doctrine, which, in some of its applications, would lead to war, Mr. Cleveland's doctrine unmistakably tends to peace. He proposes to "have peace if he has to fight for it" by enforcing arbitration. This reaffirmation of American belief in the adequacy of arbitration for the adjustment of international differences is important to a degree not easily overestimated. It is a better guarantee of peace than are battleships and bayonets. The counsel he gives in such firm tones is so plainly disinterested that no

reasonable power, no nation not possessed of the instincts of a bully, would venture to disregard it.

(*Rep.*) *The Inter-Ocean.* (Chicago, Ill.)

The remarkable thing about the first half of the message is its tameness and utter lack of sympathy with little Venezuela in its controversy with the big bully, John Bull, or with Cuba in its efforts to throw off the yoke of despotism. The Monroe Doctrine is stated in a very mild and halting way, and when it comes to poor Cuba not the slightest touch of the chord of sympathy comes from the president. His one anxiety is to prevent any violation of the neutrality law, and the only result he looks forward to is the suppression of the uprising and the restoration of peace on the old basis of Spanish rule.

(*Rep.*) *The Journal.* (Kansas City, Mo.)

While he enters, ostensibly, very fully into our foreign relations he gives no satisfaction regarding any question and leaves every one in the dark as to the exact status of each and every case. The only point in which he seems to be perfectly clear in connection with our foreign complications is that notwithstanding the fact that the French government has treated us with scorn in the Waller case we should be grateful because France has invited us to come to its show in 1900.

(*Ind.*) *The News.* (Indianapolis, Ind.)

In the discussion of the present relations of the

United States with foreign governments a characteristic conservatism is shown. There is not the slightest suggestion of jingoism in any of the president's recommendations.

(Ind.) *The Star*. (Washington, D. C.)

The brevity of the president's remarks about Venezuela in his message should not discourage the patriots who were pleased some time ago to learn that once in a while the administration could show a determined front to Great Britain. The little paragraph on this subject contains the Monroe Doctrine in a nutshell. It is so pleasing to those who believe in Americanism that there would doubtless be widespread rejoicing if the president would soon again utter another declaration like that of last July. The people are ready for more of the same kind.

*The Standard*. (London, England.)

We have far too much confidence in the strength and generosity of American character to believe for a moment that the president will be sustained in his position by the better order of transatlantic sentiment. It is a pity that the calm, judicial temper in which Mr. Cleveland approached the topic of Cuba did not inspire him when he referred to the situation on the mainland of South America.

#### FINANCES.

(Dem.) *The Globe*. (St. Paul, Minn.)

In his discussion of the finances Mr. Cleveland, it seems to us, reaches the highest point that he has yet touched in lucidity of thought and forcefulness of expression. This part of the message will take rank among the really great documents in our history. . . . The president covers the whole ground, and demonstrates beyond the possibility of successful answer that the first necessary and indispensable step toward financial reform is the retirement of the greenbacks and Sherman notes, whose presence in our currency must continue to be the prolific parent of distrust, distress, and disaster.

(Dem.) *Commercial Appeal*. (Memphis, Tenn.)

Mr. Cleveland's financial argument is plausible and ingenious without being sound or convincing, and he is both faulty in the statement of his facts and in his deductions therefrom. Whenever a greenback is redeemed it is redeemed, and when it is re-issued the government gets value received. We are no friend to the greenbacks; we believe in metallic money or in paper money issued strictly dollar for dollar on the metal. But we do not believe in this wholesale contraction in the volume of our currency, which is already contracting year by year.

(Rep.) *The Press*. (Philadelphia, Pa.)

Not only does the president propose no plan of increased revenue, but he inferentially indicates that he doesn't want any. With a complacency and a

perversity that are simply monumental in the presence of actual results he applauds and justifies the existing revenue legislation. His policy reduced to plain terms is, no more revenue, continued borrowing for current expenses, increased debt, and the retirement and cancellation of the greenbacks.

(Rep.) *The Republican*. (Denver, Col.)

It is evident that President Cleveland's financial scheme involves the transfer of the power to issue and control the paper money of the country from the government to the national banks, and if this plan could be adopted, which fortunately for the country is impossible under existing conditions, that would follow as a matter of course. It is true that gold sent abroad from this country now goes via the treasury, but if that route should be closed in the manner suggested by Mr. Cleveland it would go via the banks instead, and what's the difference? The present Republican House will not seriously consider any bill for the retirement of either the greenbacks or the treasury notes of 1890.

(Pop.) *The Wealth Makers*. (Lincoln, Neb.)

President Cleveland's principal recommendation to the country is that we retire the greenbacks, burn them, pay interest on bonds to borrow gold of the bankers to buy them, and then borrow bankers' notes at 10 per cent or more to replace them. Grover might better have remained a hangman, or been hung himself.

(Ind.) *The Evening News*. (Detroit, Mich.)

The president is just as unqualified a gold man as he ever was, if not a little more so, and the whole tenor of the second section of his message leads one to believe that he has written it for the sake of posing before the East, where such undiluted gold monometallism is exceedingly sweet to the taste. Even though a Republican Congress were to pass a free silver bill, the hand that penned the message to the 54th Congress would not hesitate to veto the bill when it was sent to him.

*The Times*. (London, England.)

The failure of Congress to embody Mr. Cleveland's proposed financial measures in legislation would undoubtedly give a severe shock to business confidence. We shall be greatly surprised if the plan is not warmly welcomed in the great commercial centers of the United States, if Mr. Cleveland is right, as he is regarded as being by the dispassionate observers here. The risks entailed by further postponement of the currency question are very serious. It is not impossible, if Mr. Cleveland is now unheeded by a hostile Congress, that he may be peremptorily recalled to power by the voice of the nation as the only man capable of repairing the gratuitous and calamitous errors of his rivals.

## SIR HENRY PONSONBY.



SIR HENRY PONSONBY.

*Harper's Weekly.* (New York, N. Y.)

Private secretary and privy purse are two titles which convey but a faint and inadequate idea of the importance of the offices which for the past quarter of a century have been vested in the tall and soldierly general Sir Henry Ponsonby. He was far more than these. Indeed, it is doubtful whether, with the exception of the prince consort himself, any one else throughout Her Majesty's long and eventful reign ever enjoyed the same degree of royal confidence or exercised so potent an influence upon the sovereign. From the moment when Sir Henry entered upon his duties as private secretary, just twenty-five years ago, until the hour when he was laid

ON November 21 Sir Henry Ponsonby died at Cowes, England, at the age of seventy years. He had been for twenty-five years Queen Victoria's private secretary and for seventeen years the keeper of the privy purse. His duties were varied and the able manner in which he discharged them gave him a wide reputation for judgment and tact. In addition to conducting the queen's correspondence, both public and private, he was consulted by Her Majesty in regard to the management of her property, the direction of her household, and was even called upon to act as peacemaker in the disputes of the royal family. This delicate duty was performed with so much skill that up to the time of his death he was held in high esteem by every member of the queen's family. As keeper of the privy purse, he audited the accounts of the royal household, made the payments, and disbursed the queen's charities. It is said that in his entire administration of Her Majesty's charities but one error was made, and that happened when he was upon a vacation. He received an annual salary of \$10,000 with a house at St. James' Palace.

low by a stroke of paralysis, a few weeks since, the result of fatigue and excessive strain upon the nervous system, not a single official document, confidential dispatch, or even private letter, has either reached or left Queen Victoria without passing through his hands and forming the subject of discussion with Her Majesty. Whenever there was a Cabinet crisis, it was Sir Henry who was intrusted with the duty of conveying either to the ministers in office, or to those about to form part of the new administration the views, the fears, and the prejudices of the queen. So much tact and discretion were displayed by Sir Henry in the discharge of those delicate duties that no one exactly knows what were his individual preferences with regard to the political parties.

## MGR. SATOLLI TO BE MADE A CARDINAL.

At a secret consistory of the Vatican held November 29, Monsignor Satolli was elevated to the cardinalate. The ceremony of his investiture will take place in the cathedral at Baltimore on December 15. Cardinal Gibbons will confer the berretta, or cardinal's red cap. Mgr. Satolli will now bear the title of prolegate in place of that of legate but will continue to perform the duties of the pope's official representative in America until he goes to Rome next summer to receive the cardinal's hat from the hands of the pope himself. By his rank of cardinal Mgr. Satolli becomes a member of the sacred college of the Roman Catholic Church, the body which elects the occupant of the papal chair. Only twice before has the investiture of a cardinal been performed in the United States—the cases being those of Cardinal McCloskey and Cardinal Gibbons. Leading Catholics assert that Mgr. Satolli is thus elevated because of his "thorough comprehension of the condition of the church in the United States and his warm sympathy for our free institutions and the principles of our government."

(*Roman Catholic.*) *The Pilot.* (Boston, Mass.)

To recognize the sincerity and earnestness behind movements which he nevertheless felt called upon to modify, to effect a change without proclaiming a conquest, to exert influence without interference, to indicate the best common procedure in a given case, from the initiative now of the more radical, now of the more conservative schools of thought in the American church, and thus peacefully to unify eccle-

siastical polity, was the difficult task before the pope's representative in America. His measure of success has demonstrated that though a difficult it is not an impossible task; and he has won, meanwhile, the loving regard and confidence of the whole ecclesiastical body.

(*Roman Catholic.*) *The Freeman's Journal.*

In his three years' career in the United States, Mgr. Satolli has carved his name deeply on the pages

of Catholic history in America. His mission was a new and extraordinary one. He had no landmarks to go by, no footsteps to follow, no precedents to guide him. He was left to his own wisdom and diplomatic genius to inaugurate a new departure in church government. That he has accomplished his great work well and to the satisfaction of his august superior is evidenced by his elevation to the cardinalate.

(Disciple.) *The Christian Evangelist.* (St. Louis, Mo.)

Word has just been received in this country that Mgr. Satolli, the papal ablegate to America, commonly referred to as the "American pope," has been made a cardinal, and will shortly return to Rome to represent there the interests of Roman Catholics in America. Satolli is not an American. He came to this country only a short time ago, and was not then

able to speak our language. After a short residence here he is now promoted and recalled to Rome to serve as a representative of the American branch of the papacy. This, as we view it, is a slap at every Romish dignitary in America.

(Congregational.) *The Advance.* (Chicago, Ill.)

As Mgr. Satolli has made most of his speeches in this country through an interpreter and has just learned the language, and as he was born and brought up and spent all his life but the last two or three years in a land where there is no liberty except what has been wrenched from the papacy, it is difficult to understand how he has so suddenly come into possession of these special qualifications. From the outside it would seem more likely that his appointment is due to his knowledge of the mind of the pope than to his superior understanding of American affairs.

### BISHOP DOANE ON THE SALOON.



WILLIAM CROSSWELL DOANE, BISHOP OF ALBANY. unwholesome food.

BISHOP WILLIAM CROSSWELL DOANE, of Albany, in his recent address before the Episcopal diocesan convention held in that city, presented a view of the saloon question which has called forth considerable remark. In discussing the question of Sunday closing, he said, in brief, that so long as the state undertakes to exercise special control over the sale of liquor, the saloon will continue to wield a mighty influence in politics. But if the state would let the matter alone and merely include in its criminal code certain offenses, drunkenness, selling liquor to minors, violation of the Lord's day, the saloon would cease to be an important political factor and the sale of liquor would regulate itself by the law of supply and demand. In the opinion of the bishop, beer and wine and spirits are articles of commerce in the same way that bread and butter and beef are, and might well be left to be governed by the same law which forbids the sale of ordinary things on Sunday, and punishes illegal sellers or sellers of adulterated or unwholesome food.

*The Tribune.* (Detroit, Mich.)

It is a remarkable fact that all over the world the evils of the liquor traffic are manifest in proportion to the degree to which government interferes with its freedom. The only countries in which those evils are reduced to a minimum, or entirely absent, are those in which the trade in liquor is treated precisely as trades in other merchandise. In New York City, where the liquor trade had practically seized entire control of the government and had come to wield a potent influence at the state capital, an object lesson on the subject has been taught which the duller mind should be able to comprehend.

*The Journal.* (Providence, R. I.)

In a general way the liquor question is a moral question, and it will in the end be settled, if at all, by moral means. Making men virtuous by enact-

ment has never succeeded yet. Even if abolishing the license system be a dangerous experiment, the plan of promoting temperance by conferring the right to sell wine and beer only at a small fee, while the right to sell liquors is dispensed more sparingly at a large fee, is an experiment full of promise, and one that real friends of temperance do ill to oppose.

*The Herald.* (Baltimore, Md.)

The same argument applies to vice, and yet the good bishop would protest most energetically against an abrogation of the prohibition placed upon immoral traffic. The change which he suggests would necessitate the recasting of the whole revenue system, and would relieve the liquor business of burdens without conferring corresponding advantages. The big profits will continue to be a strong inducement to engage in it, and the removal of restrictions would result in a multiplication of drinking establishments.

## RELIGIOUS.

THE Rev. Anthony Harrison Evans was recently installed as pastor of the West Presbyterian Church, New York, to succeed the Rev. Dr. John R. Paxton. The charge to the pastor, delivered by the Rev. Dr. M. Woolsey Stryker, is given below in part.

*The Tribune. (New York, N. Y.)*

My Brother: By the good will of yourself and the officers of this church and by the ordering of this presbytery, it is made my pleasant task to speak most personally to you of your new labors, and of the mood in which you are to undertake them. Good sense assumes that you already know a thing or two about your work; that you have zeal, method, tenacity, and other such like preparations, all of which you will be able to use in this diocese. You undertake this cruise with sealed orders which only your own experience can open. But in this church, as in nearly any church, you will find what you seek. If you can lead, men will follow. If you deeply love them, they will love you back. Men soon will know you well by looking at your people. I do not presume to instruct or even to exhort. I only seek to remind you, and of this first and most, that you are to take heed to yourself. The first preparation to preach is the preparation of the preacher's own heart. You can only lead where you yourself go! I have found it easier to pray with and for others than to pray for and by myself; but the upper and nether springs must be fed from the same invisible depths. First for yourself and then for these, your people, you must fight it out with Apollyon on your knees. Prayer is the crucible where talent is reduced to power. A prayerless pastor is but a dry well. If your conscience is never to make that lamentable cry: "Where is the flock that was given me—my beautiful flock?" then you must not be one of the "brutish shepherds that do not inquire of the Lord." Your Christianity must be the theorem and not the corollary of your ministry. No ventriloquist's art can put you where your voice but seems to be. Piety that is only official is merely so much putty and paint to cover defects in the timber itself. You must learn what you would teach if you would not demoralize others by your spiritual self-neglect. It is a true saying that "he who would be a father to his son must be a child to his God." Your serious and elevated purpose will not need the fussiness of the martinet, or the pompous fury of those who seek to straddle the world by mere bulk. Saul, the son of Kish, still struts and sulks at ecclesiastical reviews. Diotrepes still loveth to have the preëminence, but I know that you will be loved as a man, a friend, and a counsellor, and will forget to be forever furbishing your epaulets. What you reject of officialism you will gain in power, and so you will make your place. It can never make you.

The accent of the Bible is virile, not falsetto.

Suffer no one to speak of your "cloth"—that category spits upon us! No clerical cut, no sky-pilot airs for you, my comrade. Nine tailors may make your baggage, but could never make or unmake your manhood. No footlight smirks—no assumed faces—but rather such a momentum among men that your good calling shall need no advertisement, nor ever to be a surprise. Leave the mysteries of albs and berrettas to such saints as think them important. You need no patent outside, no phylacteries and mannerisms. Your character and ordination, being of God, can forego upholstery. You have long ago learned to amputate from yourself all that makes religion a mere livery, and have pricked your conceit of that windy vanity which would rather lord it over God's heritage than to be a helper of their joy. You are here to stand up to the work with all your soul's muscles. All men love courage. They will pardon you for being some times hackneyed, but never for being knock-kneed! But if you are not to "seek to please men," you are also to be sorry to displease them, and you will be sure to distinguish between the spirit of the faithful watchdog and that of the fretful porcupine. You will "let your gentleness be known unto all men"—even to those who are queer, touchy, slack, or hypercritical; for patience is the very royalty of courage, and meekness is the power of Christ.

If you expect always to get something, and aim the gun you have well loaded, you will be a mighty hunter before the Lord. It will be when you are crowded with your subject that your preaching will have immediateness and effect. Out of a full head and a full heart your words will reach their goal. Truth arrayed and aflame is sermon, and the order and the ardor can only come by the preparations of solitude. Tell it as strongly and as simply as you can. Love is art. Forget all you can about sacred rhetoric, and tell it!

If our work is to last we must reach the reservoirs. Only high sources and full can give head and volume. Being ware of all semblance, we are to remember that what is keen is not necessarily holy; that exhilaration is not always inspiration; that the joy of intellectual action must not be mistaken for the glow of spiritual power.

Be brave! Say it out! It is no question of whom truth becomes, but whom it fits. Be no dumb dog upon the moral issues, of this day and city. Arraign iniquities at that bar of conscience where Christ holds the sessions of eternal judgment. The future perfect tense has an inevitable place, but current iniquity must be translated in the present.

## SUMMARY OF NEWS.

## HOME.

November 6. The Erie reorganization committee purchases the New York, Lake Erie and Western Railroad.

November 9. Ex-Mayor Smith Ely, Col. S. V. R. Cruger, and William A. Stiles appointed park commissioners by Mayor Strong of New York.

November 11. Investigation of the Philadelphia city government begun by the Pennsylvania state committee.

November 12. A Baptist Congress held at Providence, R. I.

November 13. The free coinage of silver at 16 to 1 discussed before the Georgia Legislature by ex-Speaker Crisp.

November 14. The Dawes Commission fails to secure the agreement of the Chickasaw and Choctaw delegates to abandon tribal relations or to allot their land in severalty.

November 15. Manufacturers granted an increase of two per cent in the wages of steel and sheet iron workers in the amalgamated mills of the country.

November 16. The statute providing for the Sunday closing of barber shops in Illinois declared unconstitutional by Judge Gibbons at Chicago.—In Cleveland, O., a motor car plunges through an open draw of a viaduct into the Cuyahoga River, and causes the death of 19 people.

November 17. At the Lick Observatory, Cal., a comet discovered in the constellation of Virgo.

November 18. The Nez Percé Indian reservation opened for settlement.—One thousand iron workers in New York City and Brooklyn go out on a strike.

November 19. The Crowley claim to 120 acres of land in Spokane, Wash., granted by the United States Supreme Court.—Boys wreck a train on the New York Central and four lives are lost.—John L. Peak, of Kansas City, appointed minister to Switzerland.

November 20. The *Minneapolis* is ordered to sail for Turkish waters.—The candidacy of General Harrison for the presidency indorsed by one thousand Indiana Republicans.

November 21. President Low of Columbia College presided over a mass-meeting held in New York City to protest against the Armenian atrocities.—A fire in Chicago destroys property worth \$1,000,000.

November 22. United States commissioner of fisheries for Alaska denies the report that forts are being built by Canadians along the border of Alaska.—The iron strikers of New York refuse to arbitrate.

November 23. The Treasury Department issues an order for the acceptance of light-weight gold coins

at their actual value and the payment of express charges to Washington.

November 25. The Trans-Mississippi Congress opens its eighth annual session at Omaha; 24 states and territories are represented.

November 26. Gold to the amount of \$1,130,000 is withdrawn for export.

November 27. The collector of Philadelphia detains the steamer *Horsa* on suspicion of violating the laws of neutrality.

November 28. The officers of the *Horsa* arrested as filibusters.—Atlanta and South Carolina Day at the Atlanta Exposition.

November 29. Liberal appropriations for the defense of the seacoasts and an increase of the army recommended by Secretary Lamont.

December 1. The retirement of the greenbacks advised by Controller Eckels.

December 2. The 54th Congress opens its first session and Mr. Reed is elected speaker of the House.

December 3. The executive committee of the National Association of Wool Manufacturers at Boston adopt a resolution favoring a duty on wool.

December 5. Admiral Belknap, United States Navy, urges the building of warships for the Great Lakes.

## FOREIGN.

November 7. The annual address at the meeting of the Edinburgh Philosophical Society is delivered by Ambassador Bayard.

November 9. The policy of Great Britain toward Turkey defined by Lord Salisbury in a speech at the lord mayor's banquet.

November 12. General Campos' plans for reforms in Cuba reported to have been accepted by the Spanish Cabinet.

December 4. It is reported that Lord Salisbury has declined arbitration of the Venezuelan dispute.

November 16. Turks burn and pillage the Christian missions in Kharput, Armenia.

November 19. A letter from the sultan pledging himself to carry out reforms in Armenia is read by Lord Salisbury at a public meeting.

November 20. Austrian authorities order three warships to proceed to Constantinople.

November 25. Socialist documents seized by the police in Berlin.

November 30. Floods in southern Russia cause great loss of life and property.

## NECROLOGY.

November 16. Dr. Samuel Francis Smith, author of "America." Born 1808.

November 25. Barthélemy St. Hilaire, a French author and member of the Institute. Born 1805.

## C. L. S. C. OUTLINE AND PROGRAMS.

### FOR JANUARY.

#### OUTLINE OF REQUIRED READING.

##### *First Week* (ending January 8).

"The Growth of the American Nation." Chapters XXIII. and XXIV.

"Industrial Evolution of the United States." Chapters XXVIII. and XXIX.

In THE CHAUTAUQUAN:

"American Sculpture and Sculptors."

"The Constitution of the United States."

Sunday Reading for January 5.

##### *Second Week* (ending January 15).

"The Growth of the American Nation." Chapter XXV.

"Initial Studies in American Letters." Chapter I.

In THE CHAUTAUQUAN:

"The Air We Breathe."

Sunday Reading for January 12.

##### *Third Week* (ending January 22).

"The Growth of the American Nation." Chapter XXVI.

"Initial Studies in American Letters." Chapter II.

In THE CHAUTAUQUAN:

"Money in Legislation."

Sunday Reading for January 19.

##### *Fourth Week* (ending January 29).

"The Growth of the American Nation." Chapter XXVII.

"Initial Studies in American Letters." Chapter III. to page 81.

In THE CHAUTAUQUAN:

"Longfellow's Tales of a Wayside Inn."

Sunday Reading for January 26.

#### FOR CANADIAN READERS.

Withrow and Adams' Canadian History and Literature.

First week, to page 188.

Second week, to page 203.

Third week, to page 220.

Fourth week, concluded.

#### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

##### FIRST WEEK.

1. *Questions and Answers* on "The Industrial

Evolution of the United States."

2. Paper—Electricity, its achievement and future possibilities.

3. Debate—Resolved: That the sewing machine has increased the labor of women.

4. A Paper—The laying of the Atlantic Cable.

5. Questions on American History and Industrial Evolution, and American Literature in *The Question Table*.

6. General Discussion—The president's message.\*

##### SECOND WEEK.

1. The Lesson.

2. A Study—Alaska.

3. Character Sketches—Generals Grant, Lee, Sherman, and Jackson.

4. Essay—Woman's work during the Civil War.

5. Questions on Psychology and Current Events in *The Question Table*.

6. Table Talk—Mrs. Elizabeth Cady Stanton, and woman suffrage.\*

##### FRANKLIN DAY—JANUARY 17.

"He only is great of heart who floods the world with great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best."

1. Quotations from "Poor Richard's Almanac."

2. Paper—Franklin the philosopher.

3. Paper—Franklin the diplomatist.

4. Paper—Franklin the scientist.

Each paper should be followed by a discussion in which each member of the circle should take part.

##### FOURTH WEEK.

1. *Questions and Answers* on "The Growth of the American Nation."

2. Essay—Corporations and trusts.

3. Biographical Sketch—Washington Irving.

4. Reading—Selections from "The Sketch Book," by Washington Irving.

5. Character Study—Thomas Paine.

6. Reading—"The Birds of Killingworth" by H. W. Longfellow.

7. Table Talk—Alexandre Dumas.\*

\*See *Current History and Opinion*.

## C. L. S. C. NOTES AND WORD STUDIES.

### ON REQUIRED READINGS FOR JANUARY.

"THE GROWTH OF THE AMERICAN NATION."

P. 296. "Greyhounds." Ocean steamships which carry passengers.

P. 301. "Token." A piece of metal resembling a coin, and serving the same purpose. It is usually issued as a guarantee that "the issuer will on demand redeem the token for its full nominal value in the legal currency of the country."

P. 306. "*Obiter dictum*." A Latin expression meaning a thing said in passing, or incidentally. *Dicta* is the plural form of *dictum*.

P. 326. "Saturnalia." Unrestrained, wild revelry. This meaning was derived from the ancient Roman custom of celebrating annually a festival called the Saturnalia in honor of Saturn, at which time all business was abandoned for feasting and various pleasures.

P. 340. "Homestead policy." According to a law passed in 1862, any citizen of the United States by complying with certain requirements, could obtain the possession of 160 acres of unappropriated public land without cost, after the expiration of five years.

P. 341. "Oklahoma" [ōk-lä-hō'mä].

"Hawaii" [hä-wī'ē].

P. 347. "Fiat money." "Paper currency issued by the government as money, but not based on coin or bullion."

P. 350. *Alma mater*. Latin words meaning literally kind or benign mother; a term used by graduates to designate the institution from which they graduated.

"INDUSTRIAL EVOLUTION OF THE UNITED STATES."

P. 338. "Electroplating." The process of plating by means of electricity.

P. 340. "*Régime*," [rā-zhēm]. System.

P. 343. "Ethico-economical. Ethico is derived from the Greek *ethikos* (of, or for morals): ethical, considered from an economic point of view.

P. 345. "Huxley" (1825-1895). An English biologist. Charles "Darwin" (1809-1882). An English naturalist and promulgator of the doctrine of the theory of evolution.

John "Tyndall" (1820-1893). A British scientist.

Anthony Richard "Proctor" (1834-1888). An eminent astronomer.

Theodore Dwight "Woolsey" (1801-1889). An American political writer.

John William "Draper" (1811-1882) noted for his researches in photography.

"INITIAL STUDIES IN AMERICAN LETTERS."

P. 8. *Naïveté* [nä-ēv-tä]. Artlessness.

J-Jan.

P. 9. "Bermoothes" [ber-mōō'thes]. An ancient form of the word Bermudas.

P. 11. "Nucleus" [nū'kle-us]. From a Latin word meaning a kernel: the center about which anything may gather.

P. 14. "Ov'id" (43 B. C.-18 A. D.). A Roman author who wrote extensively on mythological subjects.

P. 15. "Bar of the Middle Temple." "In London there are two societies which have the right to call candidates to the degree of barrister. They are the Society of the Middle Temple, and the Society of the Inner Temple, so called because they occupy property once owned by the order of Knights Templars.

"Old'mix-on" (1673-1742). An English historian.

P. 17. "Theocracies." From the Greek *theos* (God) and *kratia* (rule): a government in which the laws of God are the statute laws of the state.

P. 18. "Restoration." The reestablishment in 1660 of the monarchical form of government in England after the Commonwealth governed by the House of Commons.

P. 19. "*Sal Gentium*." A chemical term for a preparation made from the flower and root of the gentian, and used as a tonic.

"Areopagitica [ar-e-o-pa-jit'i-ca].

P. 21. "An-ti-no'mi-ans." A sect maintaining that those who have accepted the Gospel dispensation are no longer amenable to the moral law.—"Separatists." Puritans who withdrew from the Church of England.—"Formalists." A sect believing that "religion consists wholly in love independently of the form of faith."—"Libertines." A sect who held that God alone exists and "that there is no distinction between right and wrong."—"Antipedobaptists." Those opposed to the baptism of infants.—"Enthusiasts." A sect whose members "attached supreme importance to prayer and the presence of the Holy Spirit, led an ascetic life, and rejected sacraments and the moral law." The members of this sect are also called Euchites.

P. 23. "Religio medici." A Latin title which means the religion of a physician.

"Walpurgis night" [väl-pōōr'gis]. The night preceding the first day of May when the festival of St. Walpurgis is celebrated. In the eighth century this abbess from England went to Germany as a missionary and died there. She was canonized on the first day of May and for some time afterward that date was made a time of general rejoicing. When the belief in witchcraft became quite general, it was thought that on this night the witches and other evil spirits

held a festival called the "witches' Sabbath" in the Hartz mountains, and gradually the name of this saint came to be applied to the latter celebration.

P. 26. "*Conditor imperii*." Latin words meaning a founder of an empire.

P. 28. "*Inter alia*." Latin. Among others.

P. 30. "*Qui tantum*," etc. Who bore aloft his head as high among all as the cypresses are wont to do among the flexible shrubs. An adaptation of a couplet in Virgil's First Eclogue comparing Rome with other towns.

"Thesaurus." A storehouse; a treasury.

P. 31. "*Pepys*" [peps].

P. 33. "*Tuos Tecum*," etc. The second line of the stanza which follows in the text is the translation.

"Threnodist" [thren'o-dist]. One who composes threnodes or dirges.

P. 34. "*Limbus infantum*." The place to which unbaptized infants go when they die.

"Origen" [or'i-jen]. A Greek author of the second century.

P. 38. Turgot [tūr'gōt].

"*Eripuit calo*," etc. He snatched the lightning from a cloud and the scepter from tyrants.

P. 39. "Bagatelles." Trifles; from *bagatella*, an Italian word.

P. 46. "*Apropos*." From the French *à propos* (to the purpose): opportunist; aptly.

P. 48. "Guizot" [gē-zōt].

P. 50. "Chauvinism." See page 238 of the November number of THE CHAUTAUQUAN.

P. 52. "Persiflage." From a French word *persifler* to banter: frivolous, bantering talk.—"*Sourire hideux*." French words meaning hideous smile.

P. 54. "*Rari nantes*," etc. A few swimming in the vast whirlpool. These words are used by Virgil in describing the shipwreck of Æneas.

P. 55. "Literati," the plural of *literatus*: learned men.

P. 56. "*Éclat*." French. Splendor, brilliancy.

P. 57. "*Tour de force*." French, meaning a feat of skill.

P. 63. "Farquhar" [fär'kwär]. An Irish dramatist.

P. 70. "La'res." A class of inferior deities in ancient Rome who protected the city and household.—The "penates" were household gods having their place within the home where they were worshipped daily.

P. 74. "Duyckinck" [dī'kingk].

P. 80. "*Belletristisch*." A German word meaning belonging to the *belles-lettres*.

"*Magnum opus*." Latin. Great work.

#### REQUIRED READINGS IN "THE CHAUTAUQUAN."

##### "AMERICAN SCULPTURE AND SCULPTORS."

1. "*La mode*." The style.
2. "Clark Mills" (1815-1883) executed equestrian statues of Jackson and Washington. The former was cast from cannon captured from the British during the War of 1812.
3. "Replica" [rēp'li-kā]. From the French *réplique*, a copy, a repeat: an exact copy of a picture or other work of art made by the same artist. It differs from a copy "in that it is held to have the same right as the first made to be considered an original work."
4. "Thorwaldsen" [tōr'wäld-sen] (1770-1844). A Danish sculptor.
5. "Canova," Antonio (1757-1822). An Italian sculptor.
5. "Fremiet," [frā-myā] Emmanuel.
6. "Dubois," Paul [dü-bwā].
7. "Don-ä-tel'io" (1386-1466). A noted Florentine sculptor who helped to revive sculpture in Italy.
8. "Caryatids" [kari-at'idz]. Figures of women draped in long robes and used in Greek architecture as columns or pillars for the support of roofs.
9. "*Beaux-arts*" [bō-zärt']. Fine arts. The reference here is to the French Academy of Fine Arts.
10. "*C'est bien lui*." French. It is certainly he.
11. "Saint Simeon Stylites" [stī-lī'tēz]. The

first of the Stylites who spent the last thirty years of his life on a pillar near Antioch.

12. "Bacchante" [ba-kan'te]. One of the inspired worshippers of Bacchus, the god of wine, who joined in the festivals in his honor.

13. "*Motif*." A French word meaning subject.

14. "Hebe" [hē'bē]. In Greek mythology the daughter of Juno, the goddess of youth and the cup-bearer to the gods.

15. "Bernini" [ber-nē'ne]. (1598-1680). An Italian painter and sculptor.

16. "*Jardin des plantes*" [zhar-dän dā plānt.] French meaning literally a garden of plants; a common name for large botanical and zoölogical gardens.

##### "THE CONSTITUTION OF THE UNITED STATES."

1. "Bill of attainder." A bill passed by a legislative body causing forfeiture of property and loss of all civil rights by a person convicted of a certain crime. If the bill forbids the inheritance of property or the transmission of it to others, it is said to work "corruption of blood."

2. "*Ex post facto* law." A law passed after an act is committed, making the act criminal which was not so when done, or increasing the penalty of a previous act.

3. "*Habeas corpus*." A writ issued by a judge or court requiring the body of a person restrained of liberty, to be brought before the judge or into court

that the lawfulness of the restraint may be investigated and determined."

"SUNDAY READINGS."

1. "Homeric Greeks." The Greeks in the time of Homer, an epic poet of ancient Greece living about 1000 B. C.
2. "Socratic schools." Schools in which was taught the philosophy of Socrates, a noted philosopher of ancient Greece.
3. "Xenophanes" [ze-nóf'a-nēz]. (430-357 B. C.). An essayist and historian of ancient Greece.
4. "Plato." A Greek philosopher living in the fourth century, B. C.
5. "Aristotle." A student under Plato; he is called the "father of zoölogy and logic."
6. "Æschylos," [es'ki-lus]. 525-456 B. C. One of the tragic poets of Greece belonging to the age of Pericles. It is said that he was publicly accused of sacrilege and expatriated.
7. "Islam." Another name for Mohammedanism.

"THE AIR WE BREATHE."

1. "Antiseptic." From Greek words meaning opposed to putrefaction; any substance which counteracts putrefaction or prevents decay.
2. "Germicidal" [jer'mi-si-dal]. Able to destroy or kill germs.
3. "Bac-te'ri-a." The plural of bacterium. It is now the general belief that these are the lowest form of vegetable life, and that they have much to do with putrefaction, fermentation, and disease.
4. "Ep-i-the'li-al" cells. The cells on the surface of mucous membranes, which correspond to the epidermis of the outer skin.
5. "Microörganisms." The prefix micro is derived from *mikros*, little: minute members of the animal or vegetable kingdom.
6. "Nageli" [nä'ge-lē]. A German botanist.
7. "Fungi" [fun'ji]. The plural of fungus: one of the lowest forms of vegetable life, depending on living or dead organic matter for nourishment.
8. "Carbolized water." Water with which carbolic acid has been mixed.
9. "Peroxide of hydrogen" or hydrogen peroxide,

is a colorless liquid composed of equal parts of hydrogen and oxygen.

"MONEY IN LEGISLATION."

1. "Pillar dollar." A Spanish dollar so called from the "Pillars of Hercules" represented on its reverse; it was also called the "piece of eight" because it contained 8 reals, 8 R. being stamped upon it.
2. "Latin nations." Nations related by descent or intermixture to the inhabitants of ancient Rome or Italy; as, France, Spain, Italy, and Portugal.

"LONGFELLOW'S TALES OF A WAYSIDE INN."

1. "Eclectic." From a Greek word meaning to choose out; hence choosing and appropriating the best from all systems or doctrines.
2. "Lope de Vega" [vā'gā]. A Spanish poet and dramatist of the seventeenth century.
3. "Uhland" [öö'länd] Ludwig. A famous German writer of songs and ballads.
4. "Charles d'Orleans" (1391-1465). A French author.
5. "Tegner" [teng-nār], Esaias. (1782-1846). A Scandinavian poet.
6. "Dante" Alighieri (1265-1321). The author of the great epic poem "Divina Commedia."
7. "Cos-mop'o-lite." A citizen free from local prejudices; cosmopolitan.
8. "Finale" [fē-nā'le].
9. "Decameron." The title of a collection of tales, one hundred in number, written by an Italian poet named Boccaccio [bok-kä'chō].
10. "Lorraine" Claude (1600-1682). A French artist.
11. "Châteaubriand" [shä-tō-brē-on'] (1734-1788). An author and statesman of France.
12. "Sackbut." An instrument resembling the trombone used in medieval times.
13. "Strömkarl." In Scandinavian fairy lore, wonderful musicians inhabiting the rivers and lakes.
14. "Talmud." A Hebrew work containing the canonical and civil laws of the Jews.
15. "Stradivarius." A violin. It is so called from the name of the manufacturer, Stradivari (1644-1737). These violins are very valuable, some of them bringing as high as \$3,000.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE AMERICAN NATION."

1. Q. In 1835 what was the general opinion concerning steam as a motive power for ocean vessels? A. That a transatlantic passage could never be made depending on steam alone.

2. Q. When was the Cunard line of steamers established? A. In 1838.

3. Q. Who invented the electric telegraph? A. Samuel Morse.

4. Q. What other invention greatly accelerated

the advance of modern progress? A. The Atlantic Cable.

5. Q. What were two other important inventions of the fifth and sixth decades of this century? A. The sewing machine and the mowing machine.

6. Q. How did the legislative act of 1834 affect the relative amount of gold and silver coin in circulation? A. Silver coin disappeared and gold came into general circulation.

7. Q. What was the general feeling in regard to the Compromise Act of 1850? A. That it closed the controversy on the slavery question.

8. Q. In the first Congress under President Pierce's administration what important bill was passed? A. The bill for organizing the territories of Kansas and Nebraska.

9. Q. What were the distinctive features of this bill? A. It declared the Missouri Compromise inoperative and left the question of slavery in the new territories and in the states to be formed from them to be settled by their inhabitants.

10. Q. In 1854 what name was adopted by the party opposed to the Kansas-Nebraska Bill? A. Republican.

11. Q. What case in the Supreme Court was made an occasion for pronouncing the Missouri Compromise unconstitutional? A. The Dred Scott case.

12. Q. By what two other events was the year 1857 marked? A. By the passage of another tariff bill and by a financial panic.

13. Q. What caused the defeat of the Democratic party in the campaign of 1860? A. The division of its members on the subject of slavery.

14. Q. How did the election of 1860 differ from all preceding ones? A. The president was elected on a distinct sectional issue and by a sectional vote.

15. Q. When the result of this election was made known what was done in South Carolina? A. The Ordinance of 1788 was repealed and a declaration of independence promulgated.

16. Q. When did the Civil War begin? A. April 12, 1861.

17. Q. What event signalized the year 1863? A. The issuing of the Emancipation Proclamation.

18. Q. How did the war decide the fundamental issue of state rights? A. It decided against the right of secession and in favor of the supremacy of national authority.

19. Q. What policy was adopted by President Johnson toward the secessionists? A. He offered amnesty to all, except a few leaders, who would take an oath to support the Constitution of the United States, and considered each state entitled to representation in Congress when it had adopted a constitution forbidding slavery, and declaring the ordinance of secession null and void, and repudiating the Confederate war debt.

20. Q. How did Congress regard the president's plan? A. With disfavor.

21. Q. What plan of reconstruction was adopted by Congress? A. The seceded states were put under military rule and re-admitted on condition that the negroes be fully enfranchised and the fourteenth amendment to the Constitution ratified.

22. Q. To what did these differences of policy lead? A. To an attempt to impeach the president.

23. Q. How was the election of 1876 decided? A. By a commission composed of five from each House of Congress and five judges of the Supreme Court.

24. Q. When and how were the Alabama claims settled? A. In 1872 by a tribunal of arbitration which met at Geneva, Switzerland.

25. Q. What principle of international law was established by this tribunal? A. That it is the duty of neutrals not to allow the fitting out of belligerent cruisers in their ports.

26. Q. What was the immediate economic effect of the war on the South? A. It caused a complete destruction of prosperity.

27. Q. How did the war affect the North? A. It brought an actual inflation of business.

28. Q. During President Harrison's administration what measures were passed dealing with the tariff and treasury surplus? A. The McKinley Tariff Act and the Pension Act.

29. Q. When was the Wilson Tariff Bill enacted? A. At the first regular session of Congress during President Cleveland's second administration.

30. Q. What part of this bill was declared unconstitutional? A. The clause providing for a tax on incomes.

31. Q. From what source has the government derived the revenue with which to pay off the national debt? A. From commerce.

32. Q. On what ground has Asiatic immigration been restricted by law? A. That the immigrants are not such as can be made into American citizens.

33. Q. When were greenbacks first issued? A. In 1862.

34. Q. What act regulating currency was passed in 1873? A. The coinage of silver dollars was discontinued.

35. Q. When was silver remonetized? A. In 1878.

36. Q. What system has demoralized politics in every state? A. The spoils system.

37. Q. What form has modern society been gradually assuming? More and more that of organization.

38. Q. What is another striking form of modern life? A. The aggregation of people in cities.

#### "INDUSTRIAL EVOLUTION OF THE UNITED STATES."

1. Q. In what direction is the chief economic

influence of inventions most evident? A. In the expansion of labor which they cause.

2. Q. What does the increase in the consumption of great staples for manufacturing purposes prove? A. That there must have been a corresponding expansion of labor necessary for the production of the goods used.

3. Q. What does the application of iron and steel in all directions indicate? A. That labor must be actively employed or such extension could not take place.

4. Q. What period was most prolific of inventions? A. The period from 1860 to 1890.

5. Q. During this period what was the per cent of increase in population? A. 99.16 per cent.

6. Q. During the same period what was the increase in the total number of persons employed? A. 176.07 per cent.

7. Q. What field of industry has furnished employment for many skilled laborers without intrenching upon the past privileges? A. Electricity.

8. Q. What is the economic effect of the large number of railroads constructed? A. They create a demand for labor.

9. Q. How has the invention of the sewing machine affected labor? A. It has expanded labor and been the means of increasing workshops.

10. Q. What fact is found to be true concerning the number employed in countries given to the development and use of machinery? A. These countries contain the greatest proportion of employed persons.

11. Q. Beside the expansion of labor what other economic influence has machinery? A. It causes an expansion of values.

12. Q. Why do inventions represent the civilization of a period? A. Because they embody the concentrated, clearly wrought out thought of the age.

13. Q. What is necessary in order that man may be in the very best ethical condition? A. Employment.

14. Q. How are the ethical relations of man indicated? A. By the knowledge which enables him to do his work well.

15. Q. Why is communism impracticable where machinery is used? A. Because the use of machinery requires competition both social and industrial.

16. Q. In what way has machinery aided the mental and moral condition of employees? A. By shortening the hours of labor, thus giving more time for development.

"INITIAL STUDIES IN AMERICAN LETTERS."

1. Q. What is a characteristic of nearly all colonial literature? A. It has no infancy.

2. Q. Of what nature were the first books written

in America? A. They were descriptions of the country and narratives of the vicissitudes of the settlements.

3. Q. Who was the author of the first of these books in Virginia? A. Captain John Smith.

4. Q. Who was the first formal historian of Virginia? A. Robert Beverly.

5. Q. What led him to write this history? A. The inaccuracies of Oldmixon's "British Empire in America."

6. Q. What Puritan characteristics are reflected in the early literature of New England? A. Their intensity of character, their respect for learning, and their heroism.

7. Q. What was the first English book printed in America, and when was it published? A. A collection of psalms in meter called "The Bay Psalm Book," published in 1640.

8. Q. Who is known as the "Apostle to the Indians"? A. The Rev. John Eliot.

9. Q. Upon what class of subjects did Roger Williams write. A. On theological subjects.

10. Q. What are the most important original sources for the history of the settlement of New England? A. The Journals of William Bradford and John Winthrop.

11. Q. In Bradford's "History of Plymouth Plantation" what period is treated of? A. The period from 1620 to 1646.

12. Q. What is the style of Winthrop's Journal? A. It is pragmatic.

13. Q. What was the character of most of the colonial literature of New England? A. It was chiefly theological.

14. Q. In what style were their sermons and theological treatises written? A. For the most part they were dry, heavy, and dogmatic, but they exhibit great learning, logical acuteness, and earnestness.

15. Q. What book best sums up the life and thought of New England in the seventeenth century? A. Cotton Mather's "Magnalia Christi Americana."

16. Q. By what is Samuel Sewall best known? A. By his Diary, kept from 1673 to 1729.

17. Q. What was the most popular and widely circulated poem of colonial New England? A. Michael Wigglesworth's "Day of Doom."

18. Q. For what purpose did Jonathan Edwards compose his "Inquiry into the Freedom of the Will"? A. To justify, on philosophical grounds, the Calvinistic doctrines of foreordination and election by grace.

19. Q. What is said of Edwards' English? A. It is simple, precise, direct, and businesslike.

20. Q. For what side of American character does Franklin stand? A. For the worldly and secular side.

21. Q. What were his most popular writings?

A. His "Autobiography" and "Poor Richard's Almanac."

22. Q. What is the character of the literature of the Revolutionary period? A. It is mainly political.

23. Q. Among the political literature of this period what important documents are found? A. The Declaration of Independence, and The Constitution of the United States.

24. Q. Who wrote The Declaration of Independence? A. Thomas Jefferson.

25. Q. What writings are among the great landmarks of American history? A. The Federalist papers.

26. Q. What poem of the Revolutionary period was modeled after "Hudibras"? A. Trumbull's

"McFingal."

27. Q. Upon what did Barlow's literary fame rest? A. Upon "The Columbiad."

28. Q. Who was the author of the "Battle of the Kegs"? A. Francis Hopkinson.

29. Q. Who is entitled to rank as the first real American poet? A. Philip Freneau.

30. Q. Who was the first American novelist of any note? A. Charles Brockden Brown.

31. Q. Of what period is the true American literature a product? A. Of the past three quarters of a century.

32. Q. Who was the first American author whose books as books were recognized abroad? A. Washington Irving.

## THE QUESTION TABLE.

### ANSWERS IN NEXT NUMBER.

#### AMERICAN LITERATURE.—IV.

1. Who is the one American poet honored with a public monument in Westminster Abbey?

2. From what source did Longfellow obtain the story of Evangeline?

3. What great writer and orator secured for the United States the right to fish in the Bay of Fundy?

4. What philanthropist, poetess, and prose writer said to have pursued literary studies only for recreation, wrote 46 books, besides 2,000 articles which she contributed to 300 periodicals?

5. How long a time elapsed between the writing of "Thanatopsis" and its publication?

6. Who was the first noted author to write up the comic aspects of life in the South? What was his most famous book?

7. What reason did Emerson give for his taking a dislike to Margaret Fuller?

8. To how many publishers before one would deign even to read them did Nathaniel Hawthorne send his poems and sketches written while he was attending Bowdoin College?

9. What renowned author and philosopher born in Boston was regarded in the community where he lived as either "crazy or a fool"?

10. What wonderful book of Nathaniel Hawthorne's was rescued from oblivion by James T. Fields? Upon its first appearance, how was it received by the public?

#### AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—IV.

1. What led to the formation of the Know-Nothing party? Why was it so called?

2. Who invented the Monitor?

3. In what respect was the battle between the Monitor and the Merrimack the most wonderful battle fought on the water?

4. Who constructed the Atlantic Cable?

5. How many arbitrators composed the Geneva tribunal and by whom were they appointed?

6. Who was the first to advocate the passage of homestead laws?

7. Who was employed by Congress to improve the channel of the Mississippi River? What method did he use?

8. What country invented the street railway?

9. How will the development of electric railways affect cities?

10. Who has been described as "a man with an India-rubber coat on, India-rubber shoes, an India-rubber cap, and in his pocket an India-rubber purse without a cent in it"?

#### PSYCHOLOGY.—IV.

1. What are the properties of a concept?

2. What faculty is directly dependent on the vividness of the concept?

3. How may a concept be clearly fixed?

4. Upon what does our knowledge acquired through perception, or our so-called "experience" depend?

5. How may attention be defined?

6. What is voluntary attention?

7. What is involuntary attention?

8. How may the power of attention be increased?

9. What characterizes the attention of childhood and youth?

10. What has been found by experiment to be the extreme duration of an act of attention?

## CURRENT EVENTS.—IV.

1. Where is Armenia? When did it cease to be an independent state?
2. Who are the Kurds?
3. Why is Turkey called the Ottoman Empire?
4. Who is the ruler of Turkey? Who represents the United States in Turkey?
5. Have foreign powers a legal right to interfere with Turkish rule in Armenia?
6. When and where was the first woman's rights convention held?
7. What is the established meaning of the term bimetalism as used in Europe?
8. What new meaning has been given to this term in the United States?
9. When and where was the last international monetary conference held?
10. What notable debate on the money question has recently occurred?

## ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN" FOR DECEMBER.

## AMERICAN LITERATURE.—III.

1. Thomas Paine. 2. Joseph Hopkinson; Francis Scott Key. 3. As a serial in a newspaper called the *Washington National Era*. 4. Brown's were pessimistic, and had no real, positive relation to the land or time in which he lived. 5. \$1,000. 6. James Fenimore Cooper. 7. "The Manuscript found in a Bottle"; "The Gold Bug." 8. William Hickling Prescott; John Lothrop Motley; Geo. Bancroft. 9. Fitz-Greene Halleck. 10. Henry Wadsworth Longfellow.

## AMERICAN HISTORY AND INDUSTRIAL DEVELOPMENT.—III.

1. The tariff law of 1828. 2. Daniel Webster and Lord Ashburton in 1842; it fixed the boundary between Maine and the adjacent British territory, and stipulations were made concerning the mutual extradition of criminals. 3. Bacon's, Clayborne's, Shay's, Dorr's, and the Civil War. 4. Martin Van Buren. 5. Thomas Benton. 6. Iron and steel. 7. The manufactures of the United States exceed those of Great Britain, according to Mulhall in the proportion of seven to four. 8. The Comstock lode in 1861. 9. The denser the population the better the railway service. 10. One tenth of the

operating companies control almost two thirds of the entire system of railroads.

## PSYCHOLOGY.—III.

1. Conception is the process of acquiring abstract or general ideas. 2. Presentation, comparison, abstraction, generalization, and denomination. 3. Concepts. 4. Relational faculty, or the power of discerning truth relations. 5. A large number of clear concepts, a reliable memory, and absence of personal bias. 6. Common sense. 7. Synthetic judgment proceeds from parts to wholes, or compares and combines parts as composing the whole; analytic judgment asserts the relations of parts to the whole which may be separated into parts. 8. Reasoning. 9. Deducing a general truth from a particular. 10. Deductive.

## CURRENT EVENTS.—III.

1. No; no. Since the question was written the Cubans have established a provisional government, named the capital, and appointed a commissioner to represent them in the United States. 2. To recognize the belligerency of the revolutionists before the establishment of a *de facto* government, that is, a government sufficiently strong to exercise sovereign power, or before a port of entry is held, would violate a principle of international law. 3. The members of the French Cabinet are selected from the Senate or Chamber of Deputies and are directly responsible to those bodies. The members of the Cabinet of the United States are not members of Congress; it is an advisory body appointed by the president by and with the consent of the Senate and is responsible to the Executive. 4. M. Ribot. 5. Carnot, Casimir-Périer and M. Faure. 6. The boundary line between British Guiana and Venezuela. The disputed territory includes the navigable outlet to the valley of the Orinoco. 7. Through an attempt to enforce the principles of the Monroe Doctrine. 8. The occupation by British forces of Corinto in Nicaragua, April 26, 1895, when the custom house was seized and a provisional government placed in authority. 9. Thomas F. Bayard. 10. The Church of Jesus Christ of Latter Day Saints; in 1830 by Joseph Smith; Kirtland, O.

## THE C. L. S. C. CLASSES.

1882-1899.

## CLASS OF 1896.—"TRUTH SEEKERS."

"Truth is eternal."

## OFFICERS.

*President*—R. C. Browning, Orange, N. J.  
*Vice Presidents*—The Rev. Chas. C. Johnson, Arcade, N. Y.; Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Manitoba; Oliver Ellsworth, Niles, Cal.; Mrs. Wheaton

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*Corresponding Secretary*—Miss Anna J. Young, 237 Wylie Ave., Pittsburg, Pa.

*Recording Secretary*—Miss Dora D. McKean, 45 Fifth St., Franklin, Pa.

*Treasurer and Class Trustee*—John A. Seaton, Glen Park Place, Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

CLASS EMBLEM—A LAMP.

A MEMBER who hopes to graduate in '96 writes, "I am uncertain how to classify myself because I have read most of the four years' course, yet I am not sure that I can finish this year." In reply to this question the correspondent is advised to classify himself as a member of '96 and keep up his class connection as long as it is possible for him to do so. Should he be unable to finish the work by the fall of '96, he can then be transferred to a later class.

#### CLASS OF 1897.—"THE ROMANS."

"*Veni, Vidi, Vici.*"

##### OFFICERS.

*President*—Prof. F. J. Miller, University of Chicago.

*Vice Presidents*—Prof. Wm. E. Waters, Cincinnati, O.; Mr. A. A. Stagg, Chicago, Ill.; Mrs. A. E. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. M. T. Gawthorpe, Swarthmore, Pa.; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; the Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, New South Wales; Charles E. Boyd, Cambridge, Mass.

*Secretary*—Miss Eva M. Martin, Dayton, O.

*Treasurer and Trustee*—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—IVY.

A MEMBER from Missouri writes, "I am a little late, but numerous household cares and continued sickness in the family made it exceedingly hard for me at times to keep up my studies; only the continued repeating of 'Never be discouraged' kept up my interest and zeal. I think being an enrolled member is a great stimulus. I know it has been of untold help to me. I feel that in spite of obstacles I enjoyed last year's work more than I did the year before, and I hope that patriotic zeal will add new interest to the American year."

#### CLASS OF 1898.—"THE LANIERS."

"*The humblest life that lives may be divine.*"

##### OFFICERS.

*President*—Walter L. Hervey, New York City.

*Vice Presidents*—Clifford Lanier, Montgomery, Ala.; Dr. W. G. Anderson, New Haven, Conn.; Dr. Richard T. Ely, Madison, Wis.; Dr. J. M. Buckley, New York City; the Rev. Mr. Parker, New Orleans, La.; Miss J. Solomon, South Africa; Miss Eliot Henderson, Montreal, Can.; the Rev. Mr. Chalfont, China; Dr. J. E. Williams, Buffalo, N. Y.; Mrs. Josephine R. Webber, Waltham, Mass.; Dr. J. W. Hartigan, Morgantown, W. Va.

*Treasurer and Trustee*—The Rev. Mr. Whistler, Kenton, O.

*Secretary*—Miss Elizabeth Brown, Janesville, Wis.

CLASS FLOWER—VIOLET.

THERE seems to be an uncertainty among some of the members of '98 as to the fee, although a large number of members have already attended to the matter. The membership fee in the C. L. S. C. is an annual one, and this amount should be sent at the beginning of each year in order to secure the membership book.

MANY members of the class who were not able to finish the work of last year are holding their papers and will send their reports later during the present

year. Such members should be reminded of the fact that it is not absolutely necessary to fill out the memoranda, though it is strongly recommended.

A MEMBER of '98 writes, "I joined the class, but fear I can hardly go on with the readings as I did not complete last year's work. It is hard for me to make up back work as I am employed as book-keeper by day, and in the evening I often have to give my eyes a long rest. I trust that other members of the class have more energy and stability than I." We sincerely hope that this correspondent and many others who are similarly situated may not be unduly discouraged because they are unable to work. If they do not find it convenient to do this during the summer months, while we should be sorry to lose them from the ranks of '98, they would find '99's more than glad to welcome them and they can thus keep their standing as loyal members of the C. L. S. C.

#### CLASS OF 1899.—"THE PATRIOTS."

"*Fidelity, Fraternity.*"

##### OFFICERS.

*President*—John C. Martin, New York City.

*Vice Presidents*—The Rev. Cyrus B. Hatch, McKeesport, Pa.; Charles Barnard, New York City; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tiensin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.

*Secretary*—Miss Isabella F. Smart, Brielle, N. J.

*Treasurer and Building Trustee*—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

THE Class of '99 still keeps well ahead of the enrollment of last year's class. The Sunday Vesper Service plan is in constant demand by pastors all over the country, and while many new circles have been established, many old ones also have been roused into new life through this agency. Many pastors are interested in the new short courses of the C. L. S. C. which are now being brought to the attention of those who have not felt equal to the full course. By means of the Half-Hour course, a person who studies two of the books and THE CHAUTAUQUAN for the year receives a certificate and is given credit for the work if at any time he or she wishes to complete the work of the regular C. L. S. C. diploma. Another very important one of the short courses is that of the Chautauqua Teachers' Reading Circle, which includes THE CHAUTAUQUAN and three of the books, one of these books being specially adapted to teachers' work. This plan has already received the cordial indorsement of the superintendent of New York State, and a large number of county superintendents are bringing the matter to the attention of their teachers. Members of the C. L. S. C. interested in scattering circulars of

the short courses can secure them from the office at Buffalo.

AMONG the recent applicants to the C. L. S. C. is one from Connecticut. He says, "I am thinking of taking up the reading this winter as I shall have more time, my employment being night watchman. I started the course some years ago, and am sorry I did not keep right on. I wish to pass my time in good reading, in the American year."

A very cordial letter comes from an editor of a paper situated in the grape belt in New York state, offering to publish an article on the C. L. S. C. work, especially emphasizing the point that the grape harvest is now over and that it is not too late to take up the study of the C. L. S. C. course.

#### GRADUATES.

A GRADUATE of the Class of '95, who has long

been leader of a circle, writes, "I still take charge of the circle, but instead of taking up some graduate course I have taken up the study of Latin with no other definite purpose than that I may be able to read in the original language some of those beautiful things of which Chautauqua has given a foretaste. I shall continue THE CHAUTAUQUAN, however, as well as read some of the books in the general course."

A PROFESSOR of Greek in a New England Academy is reviewing the course of this year with a member of the Class of '99. He writes, "I took the course of the C. L. S. C., graduating in 1886, and since that time I have been through college. I found that the readings of the four years helped me exceedingly in my college work. I am now teaching, and with more leisure than usual this winter I desire to return to Chautauqua for additional help."

#### LOCAL CIRCLES.

##### C. L. S. C. MOTTOES.

*"We Study the Word and the Works of God."*

*"Let us Keep our Heavenly Father in the Midst."*

*"Never be Discouraged."*

##### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.  
BRYANT DAY—November 3.  
SPECIAL SUNDAY—November, second Sunday.  
MILTON DAY—December 9.  
FRANKLIN DAY—January 17.  
COLLEGE DAY—January, last Thursday.  
LANIER DAY—February 3.  
LINCOLN DAY—February 12.  
SPECIAL SUNDAY—February, second Sunday.  
LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.  
MICHAEL ANGELO DAY—May 10.  
SPECIAL SUNDAY—May, second Sunday.  
HUGH MILLER DAY—June 17.  
SPECIAL SUNDAY—July, second Sunday.  
INAUGURATION DAY—August, first Saturday after first Tuesday.  
ST. PAUL'S DAY—August, second Saturday after first Tuesday.  
RECOGNITION DAY—August, third Wednesday after first Tuesday.

##### NEW CIRCLES.

NEWFOUNDLAND.—Wesleyville Circle is composed of five enterprising members, two of whom come from other towns to attend its sessions.

MAINE.—The circle at Springvale, which recently sent twelve names for enrollment, sends eight more to add to the list.

VERMONT.—The class at West Rutland began its career under favorable auspices.—Although the circle at Jerico Centre has only three members pledged to take the full course, it has about a dozen local members pursuing a partial course, who enliven the weekly circle meetings with the cheer of their presence.—The circle of a dozen members at Thetford Centre gives promise of more than ordinary interest and success.—The circle at Wells, though small, is a fine nucleus for C. L. S. C. work.

MASSACHUSETTS.—Dudley St. Church Circle at Roxbury has increased its membership till now it numbers seventeen.—The class at North Dana numbers about thirty members.—The secretary at Agawam writes: "We have organized in this

town a circle of twenty-two members which so awakened other young people not able to come to our meetings that they formed a second circle, of seventeen members, in another part of the town. Our meetings are very interesting and are well attended."—A class reports from Florence.

CONNECTICUT.—Winchester has a young circle of nine members.—A successful C. L. S. C. worker at New Haven writes that in that work he has had much help from his wife, who is a vice president of the Class of '94. He says they have already fifty members in their circle, though so far only twenty have enrolled. Of these sixteen are '99's.—The class roll at Glastonbury shows thirty-four names.—The fine class at Redding has seventeen regularly enrolled members and a number of others who only occasionally can attend the meetings but propose to pursue the readings at home.

NEW YORK.—The Vesper Services at Albany have borne good fruit, a circle of forty members having been formed there.—The circle at Brocton sends twenty names for enrollment at the Central Office, and expects soon to send some more.—In

Brooklyn, Washington Park Circle, organized September 25, enrolls fifteen names. The Chautauqua Guild of Seven Seals of Brooklyn and New York was organized October 15, the Order of the Guild of Seven Seals being the highest order in the C. L. S. C.—The class at New Town, L. I., has adopted the name Mawandokah, its nine members thinking the name appropriate to the work. Every one in the circle takes an active interest in the lessons, which makes the meetings very enjoyable and instructive. An addition of several new members is anticipated.—A Chautauqua worker in this state reports the names of fourteen members of the new circle at Gorham and a new circle at Geneva which begins with a membership of twelve.—Chautauquans are at work on the C. L. S. C. in Canajoharie.—The class at Cattaraugus is duly officered, likewise that at Ellenville.—The following brief note by the secretary of the circle, tells its own story: "I herewith send you a list of officers of Trinity Circle of Newburgh, N. Y. We have eighty-seven members enrolled."—A C. L. S. C. for young men has been organized in the Tonawandas. Its members show a diversity of occupations but a unanimity of zeal.—Clematis Circle is the name given to the class at St. Lawrence.—The scribe at Theresa states: "After using the Vesper Services sent us, we organized a circle with about twenty-five members. There is prospect of some additions yet. Their expectation, however, is not to take the full course, but to follow the magazine work. For instance, one program was:

1. My impressions from reading the first article in *THE CHAUTAUQUAN* for October.
2. Sketch of life and character of Maximilian.
3. Carlotta.
4. Thirty-five questions on the growth of the American nation.
5. Soprano solo.
6. The circle's interpretation of the Monroe Doctrine (a) What led to it; (b) instances of its application since; (c) the same principle in other countries; (d) its bearing on present questions.
7. Male quartette.

The program was very well carried out. It consumed about two hours, being therefore rather too long."—A circle of eighteen has been formed at Utica, with very bright prospects. It is connected with a church at that place.

NEW JERSEY.—A C. L. S. C. has been organized at Basking Ridge with twenty members. All are deeply interested in the work. There is a circle at Beach Haven.—Y. M. C. A. Round Table Circle, Morgan Chautauqua Circle, Centenary Epworth League Chautauqua Circle, and Culver Circle, all of Jersey City, are prospering.—The circle at Pemberton meets Monday evenings at the parsonage. It has twenty-five enrolled members who are doing good work.

PENNSYLVANIA.—The circle at Bear Lake expects to make up in enthusiasm what it lacks in experience.

It writes for more application blanks for new members.—A circle at Harrisburg reports formation with sixteen regular and two local members.—Every Monday night brings out an attendance of about thirty to the circle at Jersey Shore.—There are fine classes at Midway, Milford, Millville, Parnassus, Philipsburg, Seal (Birmingham C. L. S. C.), Springboro, Summit Hill, Washington, and Wilkes Barre.

DELAWARE.—All of Appoquinimink Circle, of Odessa, express themselves as much pleased with the work. They hope to enlarge their borders and do good work this winter.

VIRGINIA.—The circle at Barhamsville is an earnest body of workers.

WEST VIRGINIA.—Another circle has been organized at Mason.

GEORGIA.—A fine circle is in progress at Camilla.

KENTUCKY.—Twelve active members constitute the class at La Grange.—A circle is thriving at Lexington.

TEXAS.—Four '99's enlist from Gordon.

OHIO.—An enterprising circle of eleven members has been formed at New Berlin.—Applications are received from North Hill Circle of Akron and a circle at Cincinnati.—In connection with the Epworth League of Third Avenue M. E. Church of Columbus, a circle has been formed, to be known as the Lowell C. L. S. C. Its membership at organization was about thirty.—Aspirant '99's report from Elmore, Lakeside (Philomathean Circle), McComb, Newton Falls, Toledo (Bethany Circle), and Waverly.—The circle of twelve at New Straitsville has held some exceedingly interesting meetings. The C. L. S. C. cause is advancing in that county.—McPherson C. L. S. C. at Fremont, composed of fifteen members, is an interested and interesting circle. It has a regular set of officers and a prepared program, to which one evening each week is devoted.

INDIANA.—The Grate Circle, of East Chicago, is so named to commemorate the initial meeting its members held around a certain pleasant grate for the purpose of organization.

ILLINOIS.—The circle at Bishop Hill is prospering.—The class at Ravenswood is planning for a successful year.—There are eighteen enrolled members in the circle at Havana.—Chautauquans are at work in circles at Milton, Magnolia, and Indianola.

MICHIGAN.—Names for enrollment are received from Lake Odessa.

WISCONSIN.—Syene Circle meets weekly in the country five miles south of Madison. The secretary writes: "We are much interested. The leader is chosen two weeks ahead and has full charge of the program. The main part of the time is devoted to the lesson, but we have music, papers, and a question for discussion."—A class at Monroe is engaged in this year's course.

IOWA.—Brief news of cheery import is received from circles at Atlantic, Coon Rapids, Cascade, and Tripoli.—There is prospect of a large circle at Afton.—An earnest Chautauquan now at Charter Oak writes: "We organized and carried successfully through the year a C. L. S. C. at West Side, Ia., last year. This year the itinerant wheel put us off on the east side of the same county, and here we have organized a circle which is proving very interesting.—An enthusiastic circle is located at Clarion. \* It is now on its second year's work. Of its twenty members only six belong to the Central Circle, but all are doing the work thoroughly. Weekly meetings are held and interesting programs carried out.—The circle at Mount Pleasant consisting of fourteen zealous members, was to have its programs for the year printed.—At Prairie City, Iowa, a circle of ten members is thriving.—At Newton C. L. S. C. interest is developing finely.—A Chautauqua Circle begins its career in Winterset with sixteen active members, all much pleased over the success of organization.

MISSOURI.—There are active Chautauquans at Bevier and St. Louis.

KANSAS.—About twenty-three members constitute the class at Washington.—The circle at McPherson has ten members with about fifteen more who expect to join. They have sent for the first two books of the course and THE CHAUTAUQUAN to begin on, and so far several have been using the same set of books. But the main point is they are thriving.

NEBRASKA.—A circle of seven members is duly officered at Omaha.—The class at Exeter is alive.

NORTH DAKOTA.—Names for enrollment are received from Buxton.

SOUTH DAKOTA.—The circle at Parkston has a growing membership.

CALIFORNIA.—The '99's at Tehama are at work.

OREGON.—The secretary of the circle at Creswell reports success.—The class at Butteville has thirteen regular members; that at Prairie City has eleven.—A class has been organized at Hubbard.

WASHINGTON.—The circle at Everett began its existence with fifteen charter members, and bright prospects for soon more than doubling its membership. Its secretary writes: "I have never ceased being a Chautauquan since I joined in '82, though I have failed to answer some of the questions for memoranda and seals. My diploma hangs in my room with seventeen seals, and I should have thirty if all memoranda were sent in that are ready to copy. I am desirous of doing graduate work, but never have lived where there were any members to form such a circle, so have plodded along and formed new circles every year."

#### OLD CIRCLES.

WEST INDIES.—The Vanguard Circle at Kingston, Jamaica, sends its greetings.

CANADA.—The circle at Brantford, Ontario, includes "a number of graduates who like to keep in touch with the C. L. S. C. and the regular readings, but who do not feel like going over the whole course again and again. They attend the meetings and are a great help to the others." It is their intention to undertake some postgraduate course.—On September 17, Primrose Circle of Dundas celebrated its conclusion of last year's work by entertaining a number of its friends. On this occasion "the program, provided by the members, was strictly in touch with the English year just ended, and consisted in essays, recitations, music, and addresses; a literary salad prepared from authors between Chaucer and Tennyson served as an interlude. Labels of authors from the same text-book pinned on the back of each one present just before refreshments were served gave rise to much pleasantries, as all were anxious to find out whom they were personating. The entertainment proved a thoroughly enjoyable one and seems to have been an inspiration for the coming year." The circle reorganized in October with a membership of twenty-seven.—Kingston, Ont., Circle shows an encouraging outlook for the year. The circle members presented their president with a set of C. L. S. S. books.—The circle at Picton has about twenty readers.

MAINE.—Beauchamp Circle at Rockport, Dirigo Circle of Lewiston, and Onaway Class at Booth Bay Harbor are at work again.

VERMONT.—Informal Circle of Lyndonville and a class at Montpelier report reorganization.

MASSACHUSETTS.—Lummis Circle of Stoneham sends twenty-six names for enrollment.—Epworth Circle of Worcester is reorganized.

CONNECTICUT.—News of reorganization is received from Wapping (Hawthorn Circle), Stratford, and Trumbull.—Bright prospects are reported by East Pearl Street Circle of New Haven. This is the oldest circle in the city. Organized in '83, it has been in existence ever since. A number of the members are graduates and several are taking seal courses; there are a good many local members in the class who do only a part of the work. At the first regular meeting for the year about forty were in attendance, and the prospects for the year were very promising.

NEW YORK.—In Brooklyn, Prospect Heights Circle and circles Delaware, Pathfinder, Riverside, and Semper Paratus have resumed study; No Name Circle has been reorganized for the twelfth year with renewed vigor; Laurel Circle is doing finely; Iams Circle, also of Brooklyn, continues to improve; there are connected with the circle about forty readers, twenty-one graduates, and eleven '99's. They base their work on the history of the United States, using the other books as supplementary to that. At each meeting a critic is active, each member

brings in an item of general interest from the current events of the time since the previous meeting, the *Question Table* and *Word Studies* are utilized, the magazine articles are reviewed and questions prepared. A great incentive to circle enthusiasm is found in a recess of ten or fifteen minutes sometimes given in the middle of the program to sociability. Moreover several of the meetings, held at private houses, are in the nature of sociables; here refreshments are served, and the members are imbued with a truly loyal Chautauqua spirit. At the first sociable of the year, the forty-five members who braved a stormy night, enjoyed an excellent program. Brooklyn Chautauqua Union has its course of action well planned out and is prospering.—Kimball Circle of Buffalo reports twelve regular and twenty local members.—The class at Canandaigua has reorganized with eight new members.—There are live circles at Cooperstown, Chittenango, Dunkirk, Florida, Hall's Corners, Holland Patent, Jamaica, Jamestown (Knowledge Seekers and Protective Home Circle), Mt. Vernon (Edelweiss Circle), Saratoga Springs, Schenectady, and Three Mile Bay.—The West New Brighton Circle reports much enthusiasm for the new course. Fourteen members are taking the readings. All who followed the course last year were greatly pleased and benefited.—There is much inspiration in the following report: "In 1882 a C. L. S. C. was formed in Sinclairville, from which there were ten graduates in 1886; these organized an Alumni Association to meet annually on Bryant's Birthday, November 3. Their number has been increased by the graduates of each year to thirty-three, and their reunions are very enjoyable occasions. This year the Association with members of the Postgraduate Circle at Jamestown met on November 2 at the home of the president, who is now a resident of that city. A fine program was given, consisting of an address by the president, recitations, papers, select readings, music, etc., followed by a banquet and a social hour, when plans for future work were discussed and much enthusiasm shown for the special course of English History and Literature."

NEW JERSEY.—Watching Circle of Dunellen, and circles at Raritan, Trenton, and Vineland, have reorganized.—The class at Elizabeth is taking the seal course on political science.

PENNSYLVANIA.—Encouraging news is heard from Brooklyn, Carlisle, Cochran, Coudersport, Evans City, Franklin, Linwood, Millersburg, Minersville, Monongahela, Port Allegany, Punxsutawney, Scranton, Sellersville, Steelton, Waterford, and Wellsborough.—The circle at York started out very favorably with twenty-two active members, who anticipate an interesting and instructive year.—The C. L. S. C. class has started up again in the parlor of the Butler St. M. E. Church, of Pittsburg,

with a pleasing outlook. The class hopes to make itself heard from and felt for good.—Buckingham Circle at Holicong has fifteen enrolled members. This circle is large and with its varied tastes which were ministered to in the variety given in the regular course, at first found it not so easy to settle down to a special course, such as history, and Shakespeare. But now all is going well.

MARYLAND.—C. L. S. C. work has been resumed by classes at Chestertown and Emmitsburg.—Holmes Circle of Rising Sun passed a very successful year, numbering twenty active, three associate, and nine honorary members. It reorganized with happy anticipations for the course this winter.

DISTRICT OF COLUMBIA.—In Washington, Waugh Chautauqua Circle is prospering, and Douglass Circle has twelve earnest, thorough readers who extract much profit and enjoyment from their work.

VIRGINIA.—The class at Warrenton inaugurated the new year with a "character evening." The aborigines were represented by a dark-eyed maiden personating Minnehaha; the Jamestown settlement by one of the "maidens" purchased for tobacco; the English settlement at Plymouth by quaint Priscilla; and the French settlement in Acadia by sweet Evangeline. The circle finds much inspiration in its last year's record.

SOUTH CAROLINA.—Knights of the Round Table at Chester reorganized with a score of members, which is more than it ever before has enrolled. Among them are six graduates whose interest and love of the work stimulates new members. They represent a variety of professions, viz., professors and teachers of high schools, merchants, clerks, a lawyer, matrons and maidens—busy housewives and ladies of leisure. "All are highly pleased with the new books, and as true patriots have plunged into the American histories earnestly and bravely."

GEORGIA.—The members of the zealous circle at Whitehall "fully appreciate what a bright thing Chautauqua is for all of us busy people."

KENTUCKY.—Writes the secretary at Louisville: "The A. B. C.'S. have each year been happy to add to their number. This year we are eleven. The original three are graduated but the work is too valuable to be given up, so they continue to study with us. We are still deriving profit from economics and what we obtained from the books on art will give us pleasure and profit for the remainder of our lives."

TENNESSEE.—Chautauquans in the circle at Tullahoma "are going in for seals to fill all the places prepared for them on their diplomas." Those who failed to make out memoranda will review the four years' work with this year and so obtain their seals.

OHIO.—Encouraging news is received from circles at Belle Centre, Berkey, Defiance, Fostoria (Athe-

nian Circle), Paulding, and West Elkton.—Alpha C. L. S. C. of Cincinnati sent out daintily written cards of invitation to its seventeenth annual reunion.

—An association of sixteen C. L. S. C. graduates has been formed at Carrollton to pursue the Garnet Seal course. There is prospect of a large circle in the Bible course.—New London has a flourishing class at work on the English History and Literature postgraduate course.—The circle at Sidney now numbers fifteen members. At a Vesper Service held in the Presbyterian church, the pastor in charge gave a fine discourse on "What Shall We Read?"

INDIANA.—The circle at Alexandria reports reorganization.—The faithful trio of a circle organized at Clark's Hill three years ago will graduate this year if nothing happens.—Vincent C. L. S. C. of Liberty enrolls seventeen members, the class at Jeffersonville fifteen, and the class at Kokomo eleven.—Chautauquans at Winamac report success.

ILLINOIS.—Work has been resumed by circles at Colfax, Decatur, Delavan (Beta), Minonk, Pekin, Quincy, Loomi, and Washburn.—The class of twenty-four members at Turner made a very favorable start in its work.—Seventeen busy people at Manix are enjoying the C. L. S. C. course.

MICHIGAN.—Earnest workers at Mason, Lans-

ing, Charlevoix, and Byron have reorganized.

WISCONSIN.—At Wauwatosa, Vincent Local Circle, of four years' standing, has twelve members pursuing the Current History course.—Chautauquans at Cumberland, Portage and Whitewater are active.—Round Table Circle of Milwaukee records four new members, making in all nineteen.

IOWA.—"On with the work" appears to be the spirit of the circles at Clarion, Colo, Des Moines (Russell Circle), Butterfield, Monticello, Osceola, Perry (Alden Circle), Rolfe, Walnut, and Valley Junction.—This year at Newton there are forty persons engaged in the C. L. S. C. They constitute two circles. Vesta Circle organized three years ago, holds its meetings Tuesday afternoon of each week. It is only twelve miles distant from the Iowa Chautauqua Assembly at Colfax, and is strong in its support of that organization. In August Vesta Circle called a meeting to raise funds for the improvement of the Assembly grounds, and to that end engaged a specialist to deliver a series of lectures on social problems. The lectures were prolific of good in setting forth better methods for promoting the weal of humanity. After paying all expenses Vesta Circle has \$90.63 in the bank on interest to be used next spring for sanitary purposes at the Assembly at Colfax.

## TALK ABOUT BOOKS.

Casa Braccio. The reading public might well be pardoned for greeting with a great sigh the announcement of an author's *twenty-fifth* novel. But in the case of F. Marion Crawford's new venture it is a sigh for immediate possession. "Casa Braccio"\* is an ingenious and well perfected specimen of the novel-maker's art, though a first glance suggests a procession of sensational monstrosities set off with a red light. The eye is caught by nuns and religion, ghosts, an American journalist scheming against poverty, highly convivial scenes, and enough bloodshed to launch the superficial conservator of human weal into a stream of protest against penny-dreadfuls. But a second glance shows that these are required to complete this comprehensive picture of the times under consideration. The author has no need to resort to bloodshed to have his pages read; they sparkle with historical interest, fascinating romance, and literary merit. The tale is a connecting link between Crawford's Italian series and his recent American stories. It traces through two generations the history of a crime rooted in a prince of Braccio's unscrupulous ambition which compelled his daughter Maria, beautiful, talented, and craving society, to become a Carmelite nun.

\* Casa Braccio. By F. Marion Crawford. With Illustrations by A. Castaigne. Two vols. 334+332 pp. \$2.00. New York: Macmillan and Company.

Her beliefs all unsettled by the injustice of fortune, her scruples yield before the arguments of a Scotch doctor, Dalrymple, who plans their escape and marriage. To cover their flight he cremates the body of a suicide peasant girl. That this crime, the broken vows, and especially their necessity not to betray her identity have a blighting effect on the sweet young life that endures but a short time to enjoy her dearly bought freedom and on her husband as well, is seen in their daughter Gloria. In her the effect of heredity is shown with startling force. The portraiture of the characters, nobles, and peasants, is wonderfully vivid and graceful. Griggs only suggests bungling; but then it is undisputed that Crawford's forte is not picturing Americans. The love scenes have a clear ring, though in all but the case of Donna Francesca they represent the spontaneous attraction of congenial temperaments and not the ripening of friendship into the diviner passion.

Other Fiction. "A Galloway Herd"\* is a tale of Scotch life among the moors and highlands of Galloway. The author sketches his

\* A Galloway Herd. By S. R. Crockett. 288 pp. New York: R. F. Fenno and Company.

characters with a master hand and the shrewd humor, the delicate expressions of sympathy brought out by his clever pen even in the most tragic portions of the story are true to life. From the opening chapter portraying a Scotch funeral, through the description of a night spent on the moor, of the robbing of Her Majesty's mail and the long service in a Cameronian kirk on to the consummation of the clever plot the abundant life and action holds the attention of the reader to the end.

"Sir Andrew Wylie,"\* a novel by John Galt, a Scotch writer of the early years of this century is a striking contrast to some of the more exciting stories of later writers. His works are particularly valuable for their delineations of Scottish life and character, and in this "the description of the cottage and fittings belonging to Martha Docken, the hero's grandmother, the incidents of the hero's schooling, and very especially the 'awful-like thing'—the vengeance taken by the boys for the death of Wheelie's parrot—are of the intimate essence of Scotland as it was in the eighteenth century." The easy restful style of this author is charming in its simplicity.

The initial story in a collection of tales for Christian Endeavorers is entitled "Katharine's Yesterday."† It delineates the unhappiness of a young lady who made to-day dreary by always dwelling upon the gaiety and pleasures of the past, but through the influence of the Christian Endeavor Society "she no longer lived in her yesterdays," but made every day bright for all around her. In the same series an amusing story is told of the novel way in which interest was aroused in a prayer meeting: "Some Peculiar People in our Society" receive their share of attention by the author, and the enthusiasm aroused by a Christian Endeavor Convention is well portrayed. This volume of sixteen stories will be particularly useful in a Sunday school library.

In an old-fashioned desk with many secret compartments was found one day a journal narrating events of two centuries ago. These ancient records furnish the theme for a story by Charles Conrad Abbott.‡ The heroine, Ruth Davenport, is a Quaker maid in appearance, though not in spirit. The story of how she was wooed and won by John Bishop is attractively told, and through it all is evident that a worldly spirit is not impossible even under the speech and garb of the ancient Friend.

How to better the condition of the poor and how

to raise the intellectual, social, and moral condition of the lower classes has long been a subject of much experiment and speculation. The author of "Chimmie Fadden" has given to the literary world another study in social economics entitled "A Daughter of the Tenements."\* This interesting story of the social elevation of a few denizens of the New York tenements is narrated without any ostentatious display of rhetoric, and arouses much sympathy for the inhabitants of the crowded portions of the city.

By "The Land of the Changing Sun"† the reader is reminded of the stories by Jules Verne, so improbable are all the incidents related. It describes the experiences of two aeronauts who alight from their balloon on an unknown island and are taken as prisoners to a kingdom where travel is by means of flying machines, and light is furnished by electricity.

Those interested in the life of the Russian people will take pleasure in reading "Master and Man."‡ While relating how one man sacrificed his life for that of another, the author portrays, in a wonderfully lucid manner, the life of well-to-do peasants in the Russian villages.

#### Governments of the World To-day.

In these days of many newspapers which contain intelligence from every portion of the globe, a book giving information concerning the different governments of the world is necessary for a full comprehension of the revolutions and political changes going on in the world, and to a general intelligent reading of the newspapers. Such a book is "Governments of the World To-day,"§ prepared by Hamblen Sears and published by Flood and Vincent. In a single volume a large amount of valuable information is compacted together on almost fifty different governments. A concise but interesting historical sketch of each country is given, also a lucid explanation of the form of government and the manner of its execution with a *résumé* of contemporary events. Short tables of statistics including the names of rulers since 1800, and of the heads of different governmental departments precede each historical sketch and the large number of maps add to the value of the work. Well bound, convenient in size, and up to date in its information, it is a volume which the general reader cannot afford to be without.

\*Sir Andrew Wylie of That ilk. With Introduction by S. R. Crockett. Two vols. 396+394 pp. \$2.50. Boston: Roberts Brothers.

†Katharine's Yesterday and other Christian Endeavor Stories. By Grace Livingston Hill. 425 pp. Boston: Lothrop Publishing Company.

‡A Colonial Wooing. By Charles Conrad Abbott, M. D. 241 pp. \$1.00. Philadelphia: J. B. Lippincott Company.

\*A Daughter of the Tenements. By Edward W. Townsend. 301 pp. \$1.75. New York: Lovell, Coryell and Company.

†The Land of the Changing Sun. By Will N. Harben. 233 pp. 75cts. New York: The Merriam Company.

‡Master and Man. By Lyof N. Tolstol. Translated by S. Rapoport and John C. Kenworthy. 64 pp. 35 cts.—

§Governments of the World To-day. By Hamblen Sears. 418 pp. \$1.75. Meadville, Penn'a: Flood & Vincent.

For the Young  
People.

An interesting story of Yan's escape from Tory freebooters who infested the Hudson River in 1700 is told by M. Carrie Hyde in a little book entitled "Yan and Nochie of Tappan Sea."\* Two other tales by the same author are "Goostie" and "Under the Stable Floor." Goostie was a Dutch babe left to the care of a wealthy family by her brother Hans who could not provide her with the necessities of life. In "Under the Stable Floor" is told how Squire Rat the Heir of Ratcliff and all the little rats had a Christmas tree decorated with bonbons and presents stolen from a tree prepared for Gertrude and Blucher. The three stories will delight the hearts of the little ones.

The principal events in the life of Christ from the miracle performed at the marriage in Cana to his crucifixion are deftly woven into an attractive story for the young† by Annie Fellows Johnston. The ten full-page illustrations by Victor A. Searles each representing a scene in the life of Christ increase the impressiveness of the narrative.

In a story by A. G. Plympton called "Dorothy and Anton,"‡ we learn how much happiness can be imparted by a little girl who "seemed to have a special sense that enabled her to see through all the disguises of reserve, pride, or feigned gayety, the need of comfort in another's heart." The scene of the story is Berlin and by the facile pen of the author we see something of child life in that foreign city.

That a fortune may be retrieved by the use of common sense combined with labor is illustrated in a story|| told by Evelyn Raymond of two children who by cultivating edible fungi were able to support a family whose wealth was lost through a lack of common sense.

For those who delight in reading fairy tales, "The Keeper of the Salamander's Order"§ will prove exceedingly interesting. It is a book of several hundred pages, with a large number of illustrations by Walter and Isabel Shattuck.

What a few months spent in a boarding school with cultured and refined teachers among young ladies from different parts of the country, will do for a girl who has grown tired of home surroundings and restraints is the theme of an attractive story¶ written in the pleasing style of Elizabeth Knight Tompkins.

\* Yan and Nochie of Tappan Sea, 115 pp.—Goostie, 110 pp.

—Under the Stable Floor, 112 pp. By M. Carrie Hyde.

† Joel: A Boy of Galilee. By Annie Fellows Johnston. 256 pp.

—‡ Dorothy and Anton. A Sequel to "Dear Daughter Dorothy." By A. G. Plympton. 135 pp. \$1.00.—|| The

Mushroom Cave. By Evelyn Raymond. Illustrated by Victor A. Searles. 360 pp.—§ The Keeper of the Salamander's Order. A Tale of Strange Adventure in Unknown Climes. By William Shattuck. 326 pp. Boston: Roberts Brothers.

¶ An Unlesioned Girl, a Story of School Life. By Elizabeth Knight Tompkins. 313 pp. \$1.25. New York: G. P. Putnam's Sons.

A delightful book for girls\* describes in a fascinating manner the pleasures and innocent sports enjoyed by several young people while pursuing their studies together in a large city.

The amount of real pleasure obtainable by boys in the country is almost unlimited. How to make the most of country life is fully shown in a volume called "Country Pastimes for Boys."† This excellent work contains chapters on how, when, and where to observe birds, and how to tame them; on fishing, games, and winter sports; and a particularly valuable chapter on poisonous plants and berries. There are over two hundred illustrations in the volume which will aid the reader to identify the animals and plants mentioned.

The authors of "Through Forest and Plain"‡ have, by a tactful weaving of fact and fiction produced a story calculated to satisfy a boy's love of adventure, and give him an amount of valuable information concerning Central America. Three collectors, two of them boys, are in search of a rare orchid. Their search is rewarded, after many strange experiences with wild beasts, Indians, and filibusters.

"In the Okefenokee"|| is an addition to the already large collection of stories of the late war. This time the deserter's life is presented. Two boys become lost in the great Okefenokee swamp, fall into the hands of deserters, and are held as prisoners. Their repeated attempts to escape furnish material for an exciting narrative. The book is healthy in tone and sufficiently realistic to be heartily enjoyed by the boys.

Miscellaneous. Again we are met with the humiliating reminder that our American ideas of art are at best but vague and ineffectual gropings after an ill defined ideal; but this time we do not resent the thrust since it comes in the kindly guise of practical aid toward better things. In "Beautiful Houses,"§ Mr. Louis H. Gibson has given us just the volume that is needed as a guide to our erring instincts in architecture, and its clear and simple doctrines can not be too widely read or too close followed by those of our house-building citizens who are ambitious for the best results of labor and money expended.

An hour with "Shakespeare's Heroines on the Stage"¶ is like a seat in the orchestra circle with a

\* Girls Together. By Amy E. Blanchard. Illustrated by Ida Waugh. 271 pp. \$1.25. Philadelphia: J. B. Lippincott Company.

† Country Pastimes for Boys. By P. Anderson Graham.

448 pp. New York: Longmans, Green, and Company.

‡ Through Forest and Plain. By Ashmore Russan and Frederick Boyle. 322 pp. || In the Okefenokee. By Louis Pendleton. 182 pp. Boston: Roberts Brothers.

§ Beautiful Houses: A Study in House-building. By Louis H. Gibson. 346 pp. Over 200 illustrations. \$3.00.—¶ Shakespe-

clear view into both wings: the diamonds are not at all dazzling, but it is vastly amusing to watch the play of real life behind the scenes; and since in this charming book the actors are all stars we are happy indeed to forego the enchantment of distance.

After reading "The Blessing of Cheerfulness"\* it seems almost easy to carry sunshine in our hearts and faces. May the dainty booklet teach its helpful lessons to many a weary toiler in the hard paths of life!

The year book seems essentially a feminine thing; it is so like a woman to crave some new crumb of wisdom or comfort from day to day—to long to feel the hand-clasp of the Almighty anew with each rising sun. The year book of daily readings prepared by Dr. Miller,† a more inspiring spiritual teacher than whom it would be hard to find, satisfies this want fully without possessing the fragmentary character common to the many. The book is most beautifully bound, as is also "The Helen Hunt Jackson Year Book,"‡ an exquisitely illustrated volume of extracts from that well loved author's works. "The Mary Lyon Year Book,"§ is a mine of noble and vigorous precept for young women.

"The gift book of the season," its publishers call the new edition of "The Shepherd Psalm,"§ and truly this seems a well chosen title, for nothing could be more closely in harmony with the gospel of good will than the richly elaborated yet wholly tasteful form in which this religious classic now appears. A perfect gem in itself, it needed only the beautiful decorative designs of Miss Lathbury to give it a perfect setting.

"Nursery Ethics"¶ is a little volume that should be read and pondered with deep heart-searchings by every parent, and no one who so reads can fail to be made a wiser, though a humbler, man or woman.

It was a kindly tide that bore to us the rare little pearl of thought called "Flowers of the Sea."\*\* Unique and beautiful in its decorations, and tender and delicate in the quality of its verse, it affords but one criticism—that, like the first keen whiff of old ocean itself, it creates the desire for more.

The mere sight of "Uncle Sam's Church,"†† em-

blazoned with our glorious tricolor, gives one a thrill of patriotism, and this becomes a cumulative sensation as one reads, till at the closing page one feels like an embodied Fourth of July and longs to fire cannons in one's own honor. Add the fact that it is brimming with feasible plans for our country's betterment, and you have a book to be read, studied, and followed.

And now to make sure that we order our days aright L. Prang & Co. give us the brightest, most picturesque of poster calendars,\* the work of Mr. F. Schuyler Mathews. If only its beauty and charm might presage the days it records as truly as they reflect the success of artist and publisher, '96 would indeed be "the glad new year."

To the sportsman, the naturalist, and lovers of nature in general, "Game Birds at Home"† will prove a keen source of pleasure. "Bob white," the woodcock, the grouse, ducks, wild geese, cranes, plovers, quails, salt water birds and the wild turkey, their haunts, their actions when pursued by the sportsman are all lucidly described, and the reader learns much of the trees, shrubs, flowers, and topography of the country. To the inexperienced sportsman, the hints contained in this volume must prove invaluable.

A bit of sunshine for each day of the year is given in a bright little volume called "Sunshine for Shut-Ins,"‡ a collection of bright thoughts, selected from various sources, than which no more appropriate holiday gift can be found for one shut in from active life.

Mrs. Claflin tells us that Henry Ward Beecher, Charles Sumner, Harriet Beecher Stowe, J. G. Whittier, and other noted people spent many pleasant hours under the "Old Elms."§ Anecdotes of these noted people, and bits of conversation, uniquely combined in a single volume, give us an insight into the character of each.

Marion Crawford's "Constantinople"§ is a bright, pleasing picture of "the world's great bone of contention." The charming description of its mosques, its different types of humanity with their peculiarities of dress and custom is made more realistic by a large number of illustrations ably drawn by Edwin L. Weeks.

By John Bell Bouton. 73 pp. 50 cts. Boston: Lamson, Wolfe, and Company.

\* A Poster Calendar for 1896. By F. Schuyler Mathews. \$1.00. Boston: L. Prang & Co.

† Game Birds at Home. By Theodore S. Van Dyke. 219 pp. \$1.50. New York: Fords, Howard, and Hulbert.

‡ Sunshine for Shut-Ins. By A "Shut-In." 207 pp. 75 cts. — Under the Old Elms. By Mary B. Claflin, author of "Brampton Sketches." 150 pp. \$1. New York and Boston: T. Y. Crowell and Company.

§ Constantinople. By F. Marion Crawford. Illustrated by Edwin L. Weeks. 79 pp. \$1.50. New York: Charles Scribner's Sons.

peare's Heroines on the Stage. By Charles E. L. Wingate. 355 pp. 53 illustrations. \$2.00.—\*The Blessing of Cheerfulness. By J. R. Miller, D.D. 32 pp. 35 cts.—† Dr. Miller's Year Book. 366 pp. \$1.25. New York and Boston: T. Y. Crowell & Co.

‡ The Helen Hunt Jackson Year Book. Selections by Harriet T. Perry. 208 pp. \$1.50. Boston: Roberts Bros.

§ The Mary Lyon Year Book. Edited by Helen Marshall North. 370 pp. \$1.25. Boston and Chicago: Congregational Sunday School and Publishing Society.

§ The Shepherd Psalm. By F. B. Meyer, B.A. Illustrated by Mary A. Lathbury. 193 pp. \$1.25.

¶ Nursery Ethics. By Florence Hull Winterburn. 241 pp. \$1.00. New York: The Merriam Company.

\*\* Flowers of the Sea. A Santa Barbara Souvenir. By J. Torrey Connor and S. E. A. Higgins.

†† Uncle Sam's Church, His Creed, Bible, and Hymn Book.

